STEPS TO PERFECTION

An Islamic Curriculum For Children

GRADE 4

STUDENT GUIDE

Under the Guidance of
MOULANA NABI R. MIR (ABIDI)

AL-KISA FOUNDATION
UNDER THE CLOAK OF GUIDANCE AND MERCY

SABA

STEPS TO PERFECTION

An Islamic Curriculum for Children

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Dedication

This book is dedicated to the beloved Imām of our time (ʿaj).
May Allah (swt) hasten his reappearance and help us to become his true companions.

Acknowledgments

Prophet Muḥammad (ṣ):
On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs.
(Nahj al-Faṣāḥah, Saying #3222)

The Shiʿa-Muslim Association of the Bay Area and Al-Kisa Foundation would like to thank the authors, editors, and reviewers for their contributions to the Islamic curriculum development project.

We are especially thankful to Shaykh Salim Yusufali, Shaykh Ehsan Ahmadi, Srs. Urooj Kazmi, Samina Ali, Bhavani Ali, Sabika Mithani, Fatima Falahati, Zahra Sabur, Liliana Villalvazo, Amna Hussain, Fatima Hussain, Zahra Eslami, Fathema Abidi, Zehra Abbas, Maryam Hakimpanah, Maryam Ershad, Zahra Memar, Rabab Jafri, Maria Al-Janabi, Shamama Zehra, Irum Abbas, Marwa Kachmar, Nida Syed, Anjum Afzal, Shama Meghjee, Sakina Kermali, Feroz Zaidi, Zenaib Zaidi, Brs. Taymaz Tabrizi, Ali Alsamail, Mohammad Hendijanifard, the Tabatabai family, all the illustrators who allowed us to use their illustrations, SABA, SABA Sunday School Team, RISE Academy, Kisa Kids syllabus committees, teachers, and staff for their support and assistance in the development and testing of the curriculum.

SABA and Al-Kisa Foundation are also very thankful to the Islamic organizations and schools of Ahlul Bayt at London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto, and all others whose syllabus and books were used for the inspiration and creation of this curriculum.

Please remember all the people involved in this project in your prayers.

Authors and Editors: Moulana Nabi Raza Mir (Abidi) and Curriculum Committee

With duʿās,

Nabi Raza Mir (Abidi)

Transliteration Chart

Arabic terms in this book have been transliterated according to the following guidelines*:

ء	a, i, or u (initial form)	ص	ṣ
ء	ʾ(medial or final form)	ض	ḍ
ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y

ـَ	a	آ / ـا / ى	ā
ـِ	i	ـِي	ī
ـُ	u	ـُو	ū
ـّ	double letter		

*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules.

Please Note: The sukūn or sākin generally has two shapes, ۡ and ۡ which are both pronounced the same. For the purposes of this material, the ۡ has been used.

Preface

"All praise is for Allah (swt) whose worth cannot be described by speakers, whose bounties cannot be counted by calculators, and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks."

- Nahj al-Balāghah, Sermon 1

Islamic Sunday schools and full-time Islamic schools in the West have struggled to create a dynamic curriculum for a long time. However, with the grace of Allah (swt), in the past few years, the Islamic educational field has experienced some great achievements. May Allah (swt) bless all those who have endeavored to put together Islamic information to help our children grow. This new edition is an attempt by Al-Kisa Foundation, School of Ahlul Bait (SAB), and RISE Academy to create a curriculum for children of today, which we hope is relevant, vibrant, and engaging. We referred to many different Islamic curricula throughout the course of developing this curriculum and are grateful to them for sharing their work.

As teachers, we are blessed to be able to inherit the honorable job of teaching from the Prophets. The Prophets' main mission was to teach and nurture the human being. As Allah (swt) says in the Qurʾān, *"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom"* (Noble Qurʾān, 62:2). Thus, as individuals who strive for our students, we have two main jobs: to teach our students and to nurture them through these teachings, so that they can develop their souls and fulfill the purpose for which Allah (swt) has created us. While teaching is the most valued job in the eyes of Allah (swt), it also comes with many challenges. As teachers, we must constantly remind ourselves of the value of this great job.

It is our responsibility to nurture our children and students through knowledge and help them become individuals that make good choices, which will lead them to become true and strong believers. In this path, as teachers, we must remember to be reliant only on Allah (swt), be hopeful, be sincere, be responsible, be safe, and be flexible.

The present curriculum also has a teacher's guide portion that we pray will be a useful tool and resource for teachers to refer to and aid them in their job of teaching. InshāʾAllāh, the Teacher's Guide will help you engage students and provide suggestions and ideas for projects to help students better grasp the material.

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Uṣūl ad-Dīn and Furūʿ ad-Dīn. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually

increase in depth all the way until 6th grade. Furthermore, we wanted to incorporate a more project-based and story-based curriculum that engages students and allows them to develop a strong bond with Islam and the teachings of the Ahl al-Bayt (ʿa).

We attempted to include general information that we felt children need to know in order to be educated and successful Muslims. Overall, the curriculum is divided into four core areas: ʿAqāʾid, Fiqh, History, and Akhlāq. For grades 1-3, the Furūʿ ad-Dīn are included in the ʿAqāʾid section, but for grades 4-6, it has been moved to the Fiqh section. This is to help students to first understand the basics of the Furūʿ ad-Dīn and then gradually increase their understanding and practical application.

In each grade, we have covered all of the Uṣūl ad-Dīn and the Furūʿ ad-Dīn, which are analyzed more extensively each year. It is our firm belief that a strong foundation gives way to a healthy growth, which is why there was great emphasis on this. We referenced many other curricula in developing this section and thank them for their contributions.

Furthermore, in the Fiqh section, we tried to incorporate those Fiqh topics that are relevant and integrate more stories in order to make it more interactive for students.

You will find that the History section has a greater emphasis on stories. By introducing the Maʿṣūmīn through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. The History section in Kindergarten focuses solely on the Ahl al-Bayt (ʿa). In first grade, the students learn about the first seven Maʿṣūmīn, and in second grade the last seven. Then, in third grade, they once again review all 14 Maʿṣūmīn. In fourth grade, students will learn about the lives and messages of the Prophets. Finally, in fifth and sixth grades, students will take a comprehensive look at the life of the Noble Prophet (ṣ).

We attempted to make the Akhlāq section aesthetically-pleasing through colorful illustrations, ahadith, and ayahs from the Qurʾān. In the older grades, we attempted to include more relevant stories that would allow them to form tangible connections with the lessons.

Any Islamic school should feel free to use this curriculum. If you are using this curriculum, please do let us know so that we may keep in contact. Similarly, please let us know if you have found any errors or would like to give us feedback; this will definitely help us, and is appreciated.

I want to thank all of those who were involved in this great project. I pray that Allah (swt) accepts our efforts and gives us more strength to continue our mission.

With duʿās,

Nabi R. Mir (Abidi)

About the Board ʿĀlim

Moulana Nabi R. Mir (Abidi) is a scholar, an educator, a father, and an enthusiast for creating educational infrastructure and Islamic resources for the benefit of the global community. He is a pioneer of always thinking "outside of the box" by supporting the creation of innovative materials to engage young readers to pick up Islamic books, interact with Qurʾānic games, learn from the Steps to Perfection Curriculum, and begin their life-long journey of holistic education.

Being a dedicated student and graduate of *Darse Khārij* from the *Ḥawzah* (the highest level of Islamic Studies in the seminary), Moulana Abidi understands the intrinsic value of Islamic education. Also, having grown up in India, and now residing in the United States, he has had the honor of traveling to various communities and meeting many community leaders. He values the importance of collaboration and working together to optimize our communal potential and create open source platforms so that information and resources are available and accessible to everyone around the world.

You, dear reader, are now part of the Al-Kisa family.
Share the word, and join the mission.

Goals

Salāmun ʿalaykum.

Below are some basic goals and concepts we believe are necessary for a child to know at this age. Use these guidelines to better understand how much the child will learn and to better prepare yourself for teaching.

At the end of the book, there is an assessment for the teacher and parents/guardians to use as a tool to test the child and see if they have met these goals. While they take the test, check to see whether they are able to answer the questions independently, or if they need some help. After they have completed the assessment, see the areas they know and the areas where they still need guidance.

Aqāʾid

1. Uṣūl ad-Dīn
2. Names and Attributes of Allah (swt)
3. Names of the Prophets (ʿa) mentioned in the Qurʾān
4. Awareness of the Living Imām (ʿaj)

Fiqh

1. Furūʿ ad-Dīn
2. Najāsah and Ṭahārah
3. The steps of Ṣalāh
4. Taqlīd

History

1. Prophets (ʿa)
2. The People of Karbalāʾ
3. Islamic Months

Akhlāq

1. Characteristics of a Believer
2. Istighfār and Tawbah
3. Manners toward People (Family, Friends, and Fellow Muslims)

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ʿAQĀʾID
(BELIEFS)

CHAPTER 1:

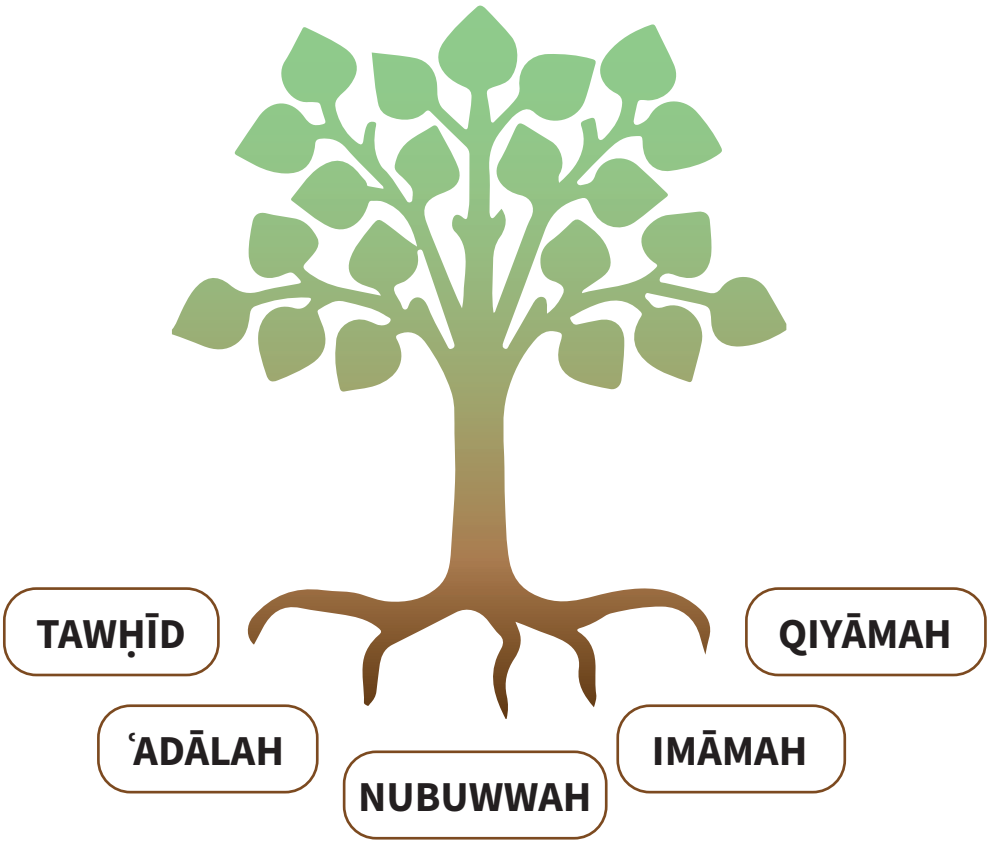
UṢŪL AD-DĪN

Lesson 1.1: Uṣūl ad-Dīn

The Uṣūl ad-Dīn are the Roots of Religion and the basis of our belief system. Roots are the foundation of a tree, and the Uṣūl ad-Dīn are the foundation of Islam. A tree cannot exist without roots, and our beliefs in Islam cannot exist without the Uṣūl ad-Dīn.

The Uṣūl ad-Dīn are the basic 5 beliefs (or roots) of Islam. They are:

1. **Tawḥīd:** Belief that there is only one God, Allah
2. **ʿAdālah:** Belief in the justice of Allah
3. **Nubuwwah:** Belief in the Prophets sent by Allah
4. **Imāmah**: Belief in the 12 Imāms
5. **Qiyāmah:** Belief in the Day of Judgment



Activity 1.1: Connect the Terms

Connect the meanings to their pictures

Tawḥīd

1. Belief in the justice of Allah (swt).
2. Belief in the Day of Judgment.
3. Belief that there is only one God.
4. Belief in the Prophets sent by Allah (swt).
5. Belief in the 12 Imāms.

ʿAdālah

Imāmah

Nubuwwah

Qiyāmah

CHAPTER 2:

TAWḤĪD

Lesson 2.1: The Fiṭrah Proof

One day, a man came to Imām aṣ-Ṣādiq (ʿa) and said, “Oh son of Rasūlullāh, help me so that I may get to know God. I want to know how I can feel His presence since He cannot be seen.”

Imām aṣ-Ṣādiq (ʿa), who knew this man had recently been in a boat accident, replied, “Have you ever been on a boat in the middle of the sea, and suddenly, a furious storm starts? What if the storm broke your boat and your boat slowly started sinking? There would be no one around you to help you or save you.”

The man replied, “Yes. This has happened to me before!”

Imām aṣ-Ṣādiq (ʿa) responded, “In that dangerous moment, did your heart feel a sense of a strong power, which made you feel like someone would help you?”

The man answered, “Yes!”

The Imām (ʿa) continued, “This feeling of hope and power that overcomes all humans in times of danger and need, the feeling of support and strength given to all, is the presence of Allah (swt) the Powerful. He is the only One in those places, when there is no one else to save you. Thus, you must always be hopeful of Him. He is always there and He is the one who provides safety and security for all of humanity. He is Allah (swt), the Great.”

The Fiṭrah

One of the very strong proofs for Allah’s existence is the proof from fiṭrah, which is what Imām aṣ-Ṣādiq (ʿa) was referring to in the story above. To better help us understand what our fiṭrah is, which may be defined as our “nature” or “the way we were created” is to imagine a computer. Computers have different shapes, colors, and sizes and they have different programs.

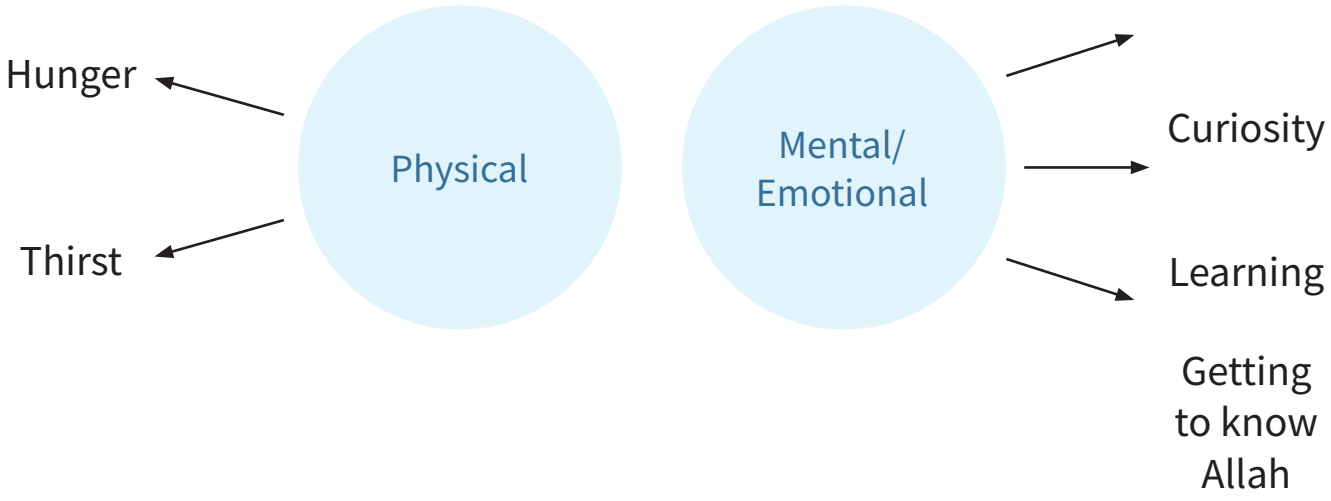
However, the software inside each computer is very similarSimilarly, human beings come in different shapes, sizes, and colors, but they all have one software that is programmed into them, namely the fiṭrah. This fiṭrah tells them that Allah (swt) exists.

How do we know when something is fiṭrah?

Fiṭrah is something you can see…

- In All People
- In All Places
- In All Times

There are two types of Fiṭrah



CHECKPOINT: Which part of the fiṭrah was Imām aṣ-Ṣādiq (ʿa) trying to revive in the atheist's heart?

If we study human history, we will realize that humans have always had faith in a higher power and a Creator. This is a part of our fiṭrah that is built into our consciousness. It is ingrained so deeply in us that we can say that those who deny the existence of God hold an unnatural belief.

It is this spiritual instinct to believe in only One God (the fiṭrah of Tawḥīd) that the Noble Qurʾān talks about in Sūrah ar-Rūm, Verse 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّـهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّـهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَـٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So set your heart on the religion as a people of pure faith, the spiritual instinct (fiṭrah) of Allah (swt) according to which He originated mankind. There is no altering Allah's creation; that is the upright religion, but most people do not know.

In other words, no matter what we do as human beings, we will always want to believe in God because that is how Allah (swt) programmed us, and the belief in tawḥīd is built into us as a spiritual instinct.

CRITICAL THINKING

If everyone, by virtue of their fiṭrah, believes in the existence of Allah (swt), then why are there people who do not believe in God?

Our awareness of the spiritual part of our fiṭrah can become stronger or weaker based on different conditions. For example, when a human being commits sins, their awareness of their fiṭrah decreases therefore their relationship with Allah (swt) weakens.

On the other hand, if we do good deeds and perform our wājibāt in the best possible manner, our awareness of the spiritual part of our fiṭrah and desire to know Allah (swt) strengthens.

Tests that come along in life help us to reconnect with our fiṭrah and re-establish our awareness of Allah (swt).

Activity 2.1: Writing Prompt

Imagine that there is a man who lives on a deserted island with no one else around. There is no one to teach or tell him that Allah (swt) exists, but he is surrounded by all of Allah's creation. He sees beautiful flowers, luscious fruit trees, and colorful fish. Even though no one has told him about Allah (swt), he knows that there has to be a Creator for all of these wonderful things to exist.

One day, he gets rescued from the island. He is brought into a city and is shocked to find that no one believes in Allah (swt). Since his rescue, people found out about his story of being trapped on an island, so naturally they want to know more. He is asked to give a speech in public and thus uses this as an opportunity to teach people about Allah (swt).

He cannot do this alone and needs your help.

Write a speech that he can use. Remember to base your speech on the proof from fiṭrah.

Lesson 2.2: Tawḥīd and Shirk

Meaning of Tawḥīd & Shirk

As Muslims, we believe in God. However, just believing in God is not enough. We must also believe that God is One and that there is no other god besides Him. He has no partners. He is the only Creator and the Sustainer of the whole universe, and He has power over all things. He is Ever-Living and never dies. This belief is called tawḥīd (monotheism).

The opposite of tawḥīd is shirk. **Shirk** (polytheism in English) means to believe in or worship anything or anyone besides Allah (swt). Shirk is the greatest sin in Islam. To believe Allah (swt) has a partner means to believe someone or something is equal to Allah (swt).

Allah (swt) says in Sūrah al-Mā'idah, 5:72:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

They are certainly faithless who say, "Allah (swt) is the Messiah (Jesus), son of Maryam." But the Messiah had said, "O Children of Israel! Worship Allah (swt), my Lord and your Lord. Indeed whoever ascribes partners to Allah (swt), Allah (swt) shall forbid him [entry into] Paradise, and his refuge shall be the Hellfire, and the wrongdoers will not have any helpers."

Every nabī and rasūl taught the importance of tawḥīd—to have faith in One God only and to worship no one but Him. Every time people forgot this or started making idols and believing that other powers can benefit or harm them, Allah (swt) sent another nabī to remind people that no one could benefit or harm them without Allah's permission. The message is this: there is no one worthy of being worshipped except Allah (swt).

Here are some verses of Qur'ān that tell us clearly that shirk is a major sin.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِ شَيْئًا ۖ

Worship Allah (swt) and do not ascribe any partners to Him…

Sūrah an-Nisā', 4:36

وَإِذْ قَالَ لُقْمٰنُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And (remember) when Luqmān said to his son, as he advised him: 'O my son! Do not take any partners with Allah (swt). Polytheism is indeed a great injustice.'

Sūrah Luqmān 31:13

CONNECTIONS: Can you think of any polytheistic religions?

The Unforgivable Sin

إِنَّ اللَّهَ لاَ يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا

Indeed Allah (swt) does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allah (swt) has indeed fabricated [a lie] in great sinfulness.

Sūrah an-Nisā', 4:48

The verse above tells us clearly that a person who does shirk cannot be forgiven.

CRITICAL THINKING

We know that Allah (swt) is the All-Merciful and that Allah (swt) does not need anyone's worship or obedience. So, why doesn't Allah (swt) forgive shirk?

The reason is because a mushrik (person who commits shirk) is not able to accept Allah's forgiveness or guidance even if it is offered to him or her. Shirk takes away a person's ability to receive Allah's blessings and grace. It is not that Allah (swt) does not want to forgive a mushrik or allow him or her into Paradise but actually the mushrik himself or herself is incapable of living in Paradise or accepting Allah's forgiveness. That is why Allah (swt) says He does not forgive shirk.

Hidden Shirk

Once we have become Muslims and firmly believe "lā ilāha illallāh, Muḥammadur rasūlullāh, ʿAlīyyun walīyullāh" (There is no god but Allah (swt), Muḥammad is the Messenger of Allah (swt), ʿAlī is the walī of Allah), we must still be careful not to have "hidden shirk" (shirk al-khafī) in our hearts. Hidden shirk is when a person worships Allah (swt) on the outside but in his or her heart, he or she loves other things more than Allah (swt) and relies on others more than Allah (swt) for security and happiness.

Imām Jaʿfar aṣ-Ṣādiq ('a) has said that if a person said, 'I was only saved because of that person' or 'If it was not for that person I would have been ruined' or 'If it was not for that person I don't know what I would have done' then all these statements means the person has "hidden shirk" in his heart. But a person who truly relies on Allah (swt) only and is free from shirk completely should say, 'If it was not for Allah's help through that person, I don't know what I would have done.' Or he should say, 'All thanks be to Allah (swt) who helped me through that person.'

In other words, even when we are sick and we take medicine, or we are hungry and we eat food, or we have a need and someone or something helps us, we should know and realize that the blessing is actually from Allah (swt). He gives it to us through someone or something. So we should first thank Allah (swt) and then thank the person through whom Allah (swt) helped us. Allah (swt) tells us:

... and hold fast to Allah (swt). He is your Master - an excellent Master and an excellent Helper.

Sūrah al-Ḥajj, 22:78

Activity 2.2: Scenarios

Read each scenario below and decide whether it is an example of **Tawḥīd**, **shirk**, or **shirk al-khafī**.

1. Ali's classmate Justin is Jewish. He believes that there is one God and that Moses is His Prophet.

_____

2. One day, Amin fell off the monkey bars and broke his leg. He had to go to the doctor, who had to perform surgery on Amin. Alḥamdulillāh, the surgery went well and Amin's leg healed completely. Amin gave his doctor a big hug and said, "Thank you so much for fixing my leg! I wouldn't have been able to walk without you!"

_____

3. Khadijah's classmate Priya is Hindu. One day, Khadijah went over to Priya's house and saw that she had a special room for prayer. In that room, there are little statues that each have their own name and special properties. Priya and her family pray to these statues and ask them for blessings.

_____

4. Last year, Husain and his family went to Karbalāʾ and visited the shrines of Imām Ḥusayn (ʿa) and Ḥaḍrat Abbas. His family kissed these shrines and asked Allah (swt) to grant their duʿās through the intercession of Ḥaḍrat ʿAbbas and Imām Ḥusayn (ʿa).

_____

5. Zahra is with her parents at the masjid. She wants to recite Qurʾān before prayer time. She starts reciting for Allah (swt), and then sees her friends come in. She knows her Arabic is better than theirs, and so, she starts reciting very loudly so that they can hear, thinking she'll show them how good she is at worshiping Allah (swt).

_____

CHAPTER 3:

ASMĀ'UL ḤUSNĀ

Lesson 3.1: Asmāʾul Ḥusnā

Asmāʾ= Names Ḥusnā = Beautiful and Perfect

Al-Asmāʾ al-Ḥusnā refers to "The Beautiful and Perfect Names" of Allah (swt), although each of them alone describe a particular quality. Allah's various powers are described by His names or attributes. The entire creation manifests the al-Asmāʾ al-Ḥusnā or Allah's attributes. However, the name Allah (swt) is the proper name for Him because it includes all of His attributes. It refers to all the qualities of perfection and beauty and represents the one and unique God. So, all the other titles, including ar-Rabb, are His attributes. Imām Jaʿfar aṣ-Ṣādiq (ʿa) has said that the Messenger of Allah (swt) said, "There are 99 attributes—100 minus one—of Allah (swt); whoever counts them will enter Paradise." He also said that whoever learned the attributes and understood their meanings would enter Paradise.

CRITICAL THINKING: Why do you think it is important to learn Allah's attributes and their meanings?

Each object in the universe manifests some power of Allah (swt). His joy, His love, or His magnificence flow through these objects. That is why when we look at this world we see beauty, grandeur, strength, or the power of joy manifested in it. Allah (swt) does not desire anything from His creation except that He be worshipped. But Allah (swt) cannot be worshipped unless one tries very hard to know Him and He cannot be known except if He is remembered. This path has been made easy by Allah (swt) Himself. In the Qurʾān, Allah (swt) says:

And to Allah (swt) belong the Beautiful and Perfect Names, so call upon Him by these Names.

(7:180)

We should, therefore, learn, reflect, understand and recite the Beautiful and Perfect Names and also use them to call upon Allah (swt). For example, when we pray we might say, "O Rabb, my Nurturer, help me in my time of need."

In this class, we will concentrate on the following names:

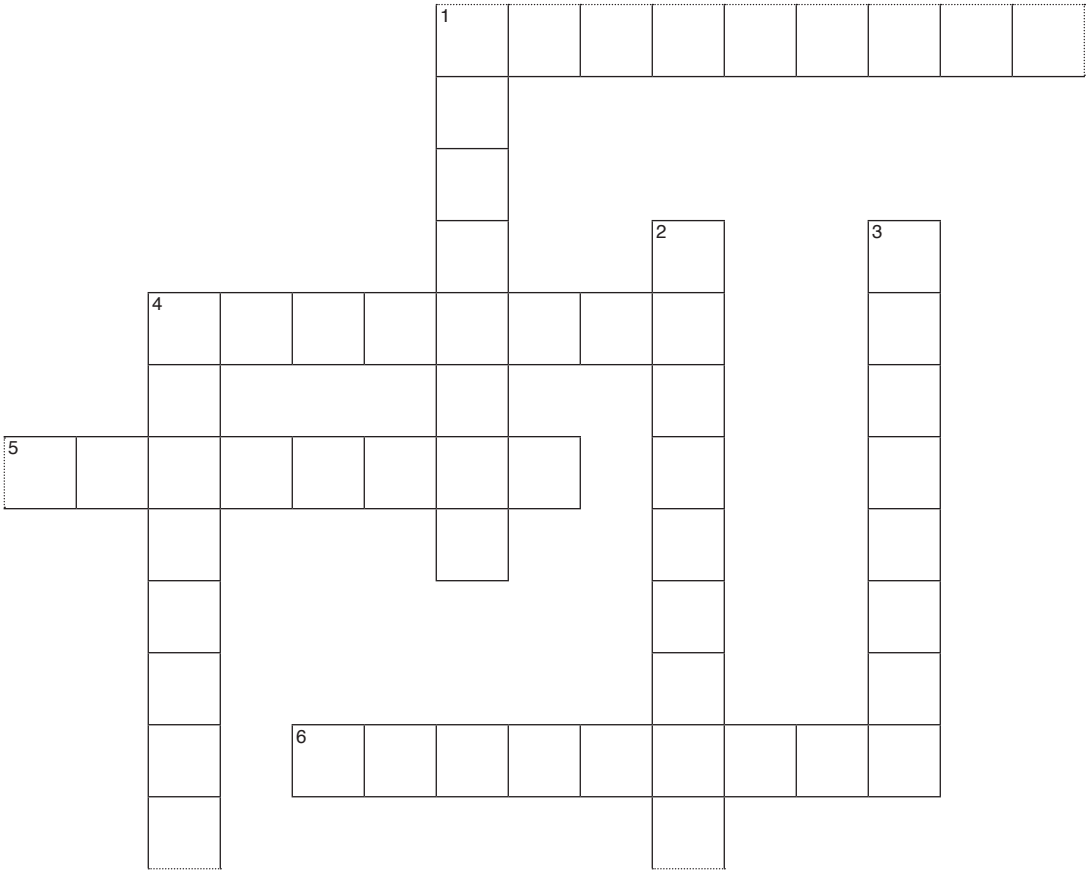
As-Samīʿ = The All-Hearing

Al-Quddūs = The Holy

Al-Kabīr = The Great — nobody and nothing is greater than Him

Activity 3.1: Crossword Puzzle

Complete the crossword. Make sure to include dashes and diacritic symbols!



Word Bank

Al-Khāliq

Ar-Rāziq

Al-Kabīr

Al-Quddūs

Al-Baṣīr

As-Samīʿ

Ar-Raḥmān

Al-Laṭīf

Across:

1. The Holy
4. The All-Seeing
5. The Great
6. The Creator

Down:

1. The Gentle
2. The All-Merciful
3. The Provider
4. The All-Hearing

Lesson 3.2: As-Samīʿ

As-Samīʿ = the All-Hearing

When we say that Allah (swt) is as-Samīʿ, it means that He is aware of every sound that is made, whether it be the voice of a human being, or the cry of an animal. He is aware of these sounds at all times and anywhere in the world.

So, if we know that Allah (swt) hears everything we say, we should be very careful about how we speak, especially to our parents, families, and Muslim brothers and sisters.

Each and every one of us are representatives of Islam. Therefore, we must be very careful about what we say because what we say will shape how people view our religion.

When Prophet Mūsā (ʿa) was advised to go to Firʿawn and invite him to Allah (swt), he felt scared and worried for his family and children. He said to Allah (swt), "O my Nurturer, who will take care of my family and children?"

Allah (swt) answered him, "Strike your staff on that rock." Prophet Mūsā (ʿa) did as he was commanded and the rock split open. Inside the rock, there was another rock. He hit that smaller rock with his staff, and that smaller rock also split open. Inside of it, there was one more rock. Again, he hit the third rock, which also split open. Inside the third rock, there was a worm that had something in its mouth and was eating it.

The spiritual veils of the unheard were removed for Prophet Mūsā (ʿa), and he heard the worm say,

سُبْحَانَ مَنْ يَسْمَعُ كَلامِي وَيَعْرَفُ مَكَانِي وَ يَذْكُرَنِي وَ لا يَنْسَانَى

Glory be to the One who hears my words and knows where I am, and Who remembers me and does not forget me.

By showing Prophet Mūsā (ʿa) this amazing sight, Allah (swt) taught him that He takes care of everyone, and he should move forward with his duties and rely on Allah (swt).

This little worm lived very deep in a rock. As it prayed to Allah (swt), it had certainty that even from this small, dark place, Allah (swt) would hear him because one of Allah's titles is as-Samīʿ, the All-Hearing.

Allah (swt) is not only al-Baṣīr, the All-Seeing, but also as-Samī—He hears everything. So, when we pray to Him, we should be certain that He hears our duʿās.

Activity 3.2: Art Extension

In the boxes below, draw a comic to represent the story of Prophet Mūsā (ʿa). Be careful not to draw the face of the Prophet (ʿa).

Lesson 3.3: Al-Quddūs

Al Quddūs = The Holy

In Sūrah al-Jumuʿah, 62:1, Allah (swt) says:

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ االْعَزِيزِ الْحَكِيمِ

Whatever is in the Heavens and the Earth glorifies Allah (swt), the Master, the Holy, the Mighty, and the All-Wise.

In this āyah, the word "al-Quddūs" means The Holy. Al-Quddūs means that Allah (swt) is pure and cleansed and away from any kind of impurity or imperfection,whetherthatimperfection is apparent or hidden.

What is Allah (swt) Purified From?

A lot of Allah's attributes are actually ways of telling us the different imperfections that He does *not* have. InshāʾAllāh, in the 6th grade, we will learn about the Ṣifāt as-Salbiyah, the attributes that we say Allah (swt) does not have.

Some of these are that He is purified from having any partner. He cannot be seen. He does not have a body. He does not have a place. He does not feel any pain. All of these attributes can be defined by the word "Quddūs."

Prophet Ibrāhīm (ʿa) and Al-Quddūs

In Miʿrāj as-Saʿādah, which is one of the most popular Shiʿah books on akhlāq written by Āyatullāh Narāqi, the author has narrated the following story:

Allah (swt) gave a lot of wealth to Prophet Ibrāhīm (ʿa). He had 400 dogs just to watch and guard his sheep!

The angels wondered if Prophet Ibrāhīm's love for Allah (swt) was only because of the wealth and blessings that Allah (swt) had given him, but Allah (swt) said that this was not the case.

To test Prophet Ibrāhīm (ʿa), Allah (swt) sent Angel Jabrāʾīl and said, "Go to a place where Prophet Ibrāhīm (ʿa) will be able to hear you and start reciting my dhikr (remembrance).

While Prophet Ibrāhīm (ʿa) was busy taking care of his sheep, Jabrāʾīl went on top of a hill and started reciting in a beautiful voice:

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوح

Subbūḥun quddūssun rabbul-malāʾikati war-rūḥ

Glorified, Pure, and Holy is the Nurturer of the Angels and the Holy Spirit.

When Prophet Ibrāhīm (ʿa) heard the beloved name of Allah (swt), his entire body started trembling out of love, and he called out, “Where is this beautiful sound that has the name of my beloved coming from?!”

He looked toward his right and left so that he could find its reciter. Suddenly, he saw someone was standing on top of the hill.

He ran toward him and asked, “Were you the one who was reciting the name of my beloved?!”

Jabrāʾīl replied, “Yes!”

Prophet Ibrāhīm (ʿa) begged, “Please recite the name and remembrance of my beloved again, and I will give you 1/3 of all my sheep!”

Once again, Jabrāʾīl recited the dhikr.

He pleaded, “Say it one more time please, and I will give you half of all my sheep!”

Again, Jabrāʾīl recited the dhikr.

At this moment, Prophet Ibrāhīm (ʿa) was filled with so much love and energy that he pleaded, “I’ll give you all of my sheep! Please just recite the name of my beloved one more time!”

Once more, Jabrāʾīl recited the dhikr.

Prophet Ibrāhīm (ʿa) said, “I have nothing left to give you. I’ll become the caregiver and shepherd of the sheep I just gave you! Please, I beg you to recite the dhikr of my beloved one more time!”

He recited it once more, and then Prophet Ibrāhīm (ʿa) said, “I belong to you now.”

Then, Jabrāʾīl said, “I do not need your sheep. I am Jabrāʾīl, and indeed you are the Khalīl (the friend) of Allah (swt) who is completely loyal, honest, obedient and sincere to Him and in His path.”

This story shows us, and at that time, showed the angels, how Prophet Ibrāhīm (ʿa) was the true friend and worshipper of Allah (swt). Subḥānallāh, what a lovely example he set.

Activity 3.3: Complete the Sentences

Answer the following questions using complete sentences.

1. What does al-Quddūs mean (beyond just Holy)?

2. What are some traits that Allah (swt) is purified from?

3. Read the verse from Sūrah al-Jumuʿah in the beginning of the lesson. What do you think it means when Allah (swt) says, “Whatever is in the Heavens and the earth glorifies Allah?” Can you think of some examples?

4. Why was Prophet Ibrāhīm (ʿa) willing to give up everything he had to Angel Jabrāʾīl?

Lesson 3.4: Al-Kabīr

Al-Kabīr = the Great (nobody and nothing is greater than Him)

Allah (swt) is al-Kabīr, which means He is the Great. This is the opposite of the word ṣaghīr, which means small. Kabīr is the greatness that Allah (swt) has in His knowledge and power, and only He who has these kinds of attributes can help anyone. This is why we should turn only to Allah (swt), al-Kabīr, and only find peace and confidence in His promises.

Remember, when we are talking about how great He is, we are not talking about physical greatness; we are talking about His status and power. We use the attribute "Kabīr" everyday in our ṣalāh, but in the following form: "Allāhu Akbar," Allah (swt) is the Greatest. "Akbar" comes from the same root word as Kabīr.

So, when we raise our hands and say "Allāhu Akbar" in the beginning of our ṣalāh, we are pushing aside everything else and reminding ourselves that Allah (swt) is greater than anything.

One day, a man said "Allāhu Akbar"—Allah (swt) is the Greatest—near Imām aṣ-Ṣādiq (ʿa).

"Greater than what?" asked Imām aṣ-Ṣādiq (ʿa).

The man replied, "Greater than anything!"

Imām aṣ-Ṣādiq (ʿa) said, "Explain it further."

The man asked, "How can I explain it further?"

Imām aṣ-Ṣādiq (ʿa) replied, "Allah (swt) is greater than anything that can be described."

Uṣūl al-Kāfī, Vol. 1, Ḥadīth #117

Activity 3.4a: Create a List

Make a list of things you are pushing aside when you say takbīratul iḥrām (Allāhu Akbar) to begin your ṣalāh.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

Activity 3.4b: Art Extension

WALL PLATES

Materials:

- Paper (white or colored)
- Foam frames
- Markers/crayons
- Scissors
- Glue
- String

Procedure:

1. Have each student pick one of the names of Allah (swt) they learned about.
2. On a piece of paper, they should write that name of Allah (swt) and put it in the frame.
3. Decorate the frame. Hang with string or glue magnets to the back.

Al-Khāliq	The Creator
Ar-Rāziq	The Provider
Al-Kabīr	The Great
Al-Quddūs	The Holy
Al-Baṣīr	The All-Seeing
As-Samīʿ	The All-Hearing
Ar-Raḥmān	The All-Merciful
Al-Laṭīf	The Gentle

CHAPTER 4:

ʿADĀLAH

Lesson 4.1: ʿAdālah

When we think about the word "justice" sometimes we think that this means everyone should be equal. We look at how some people have more money than others, or better health, for example and think it's not fair when people have less. Equality and justice are not the same. Let's look at the difference between their meanings:

EQUALITY is when you give everyone the exact same thing.

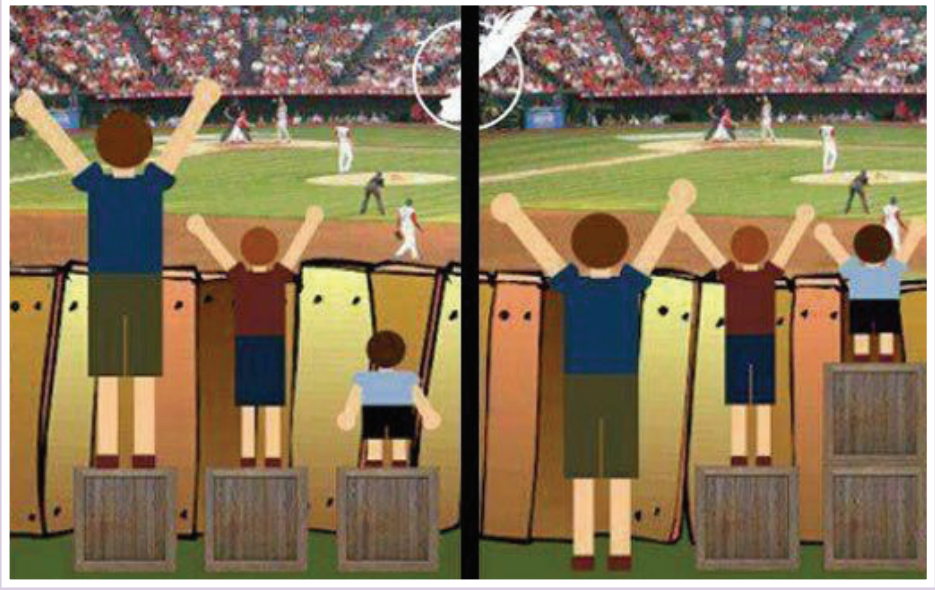
JUSTICE is when you give everyone what is appropriate for them. It is putting everything in its rightful place.

Imagine a math teacher who has two students: a kindergartener and a high schooler. If she gave them both the exact same math test, that would be equal. However, if she gave the kindergartener a test on counting, while she gave the high schooler a graphing test, that would be justice.

Imagine that there was a race. In this race, there was an energetic 7 year-old and an old lady who had to use a cane to walk. It would be equal if both of them had to run the same race. However, it would be just if each of them had a special race according to each of their strengths.

Let's look at another example:

Look at the picture below. Which picture shows equality and which one shows justice? Explain why.



So, as you can see, equality and justice are two different things.

We say that Allah (swt) is just, not equal. Just means putting everything in its rightful place. Sometimes, things may seem unjust because we think that justice is the same thing as equality but we learned from the examples mentioned earlier that it is not. It is very important for us to remember that Allah (swt) is Al-ʿAlīm, All-Knowing, so He knows what is best for us. The tests that Allah (swt) gives to Muslims are meant to bring them closer to Him. For example, if we are sick, it helps us remember to be grateful for our health. We should also be grateful for our safe homes. We also have everyday tests, like when school is difficult, or when we are feeling lonely or disagree with someone. Every test that we have is supposed to help us grow closer to Allah (swt). Also, He is Al-Qādir, All-Powerful, so He will do what's best for us. Lastly, He is ar-Rabb, our Nurturer, and He wants us to reach perfection.

Thus, we can conclude from these attributes that He is Al-Hakīm, the All-Wise, and with His wisdom, He will do what is best for us to help us reach perfection. Perfection in Islam is none other than success in the next world.

REFLECTION: Can you think of examples of things that were hard for you, but you learned later that they had a hidden benefit?

Activity 4.1: Justice or Equality

Determine if the following scenarios are examples of justice or equality:

1. Everything that girls are allowed to do, boys should also be allowed to do.

   JUSTICE EQUALITY

2. Sisters wear ḥijāb, while brothers do not have to.

   JUSTICE EQUALITY

3. The teacher should give everyone in class the same grade.

   JUSTICE EQUALITY

4. A mom gives her 9 month old baby a bite of a banana and her 7 year old son a full banana.

   JUSTICE EQUALITY

5. Ali and Fatimah are helping their mom carry groceries. Ali is a strong 18 year old boy, while Fatimah is a little 9 year old girl. There are 3 bags, so Ali carries 2, and Fatimah carries 1.

   JUSTICE EQUALITY

6. Haider is 14 years old, and his little brother is only 6. His brother goes to sleep at 7:00 p.m., so Haider must also go to sleep at 7:00 p.m.

   JUSTICE EQUALITY

CHAPTER 5:

NUBUWWAH

Lesson 5.1: Nubuwwah

Two men were traveling together and on their journey, they became friends. When they reached their hometown, one of them invited the other to his house for dinner the next day. However, the invitee forgot to give his friend his full name, address, and phone number. Now how can this friend go to dinner without any way of getting there?

When Allah (swt) created us, it was for us to worship Him. In order to guide us about how we can please Him and become closer to Him, Allah (swt) sent us Prophets. Had He not sent us Prophets to guide us, we would not have known what to do in order to please Him and get closer to Him and be successful in this world. One of the Uṣūl ad-Dīn (Roots of Religion) is Nubuwwah, which essentially means that Allah (swt) sent us the Prophets to teach us and guide us in order to obey Him. Remember, knowing and understanding the Uṣūl ad-Dīn is a requirement of being Muslim. We will learn more about Nubuwwah in this lesson.

Who is a Nabī?

A Nabī is a bearer of news. According to Islamic terminology, a Nabī is one who is sent by Allah (swt) to guide mankind to the right path. The word Nabī can come from the root word na-ba-a (نبا), which means news as a Nabī brings news from Allah (swt). It can also be derived from the word na-ba-wa (نبو), which means high. This is because a Nabī has a high status in the presence of Allah (swt).

A Nabī must have the following qualifications:

1. He must be chosen by Allah (swt).
2. ʿIṣmah: He must be sinless. This means protection against committing sins. This protection is safeguarded by exercising taqwā (being conscious of Allah (swt) at all times) and knowledge.
3. Muʿjizah: Every one of the 124,000 Prophets is granted the power of performing muʿjizah (miracles) in order to prove that his message is from Allah (swt).

A muʿjizah is an act that cannot be performed by the aid of learning and practice. It must also be specific to each society in terms of what impresses that society the most. For example, the muʿjizah given to Prophet Mūsā (ʿa) was true magic from Allah (swt), that could not be replicated. This is because magic was very popular in Egypt at that time.

Similarly, Prophet Muḥammad (ṣ) was raised among Arabs who were literary experts and they were challenged on their own grounds by the beauty of the Qurʾān.

One difference between the muʿjizah of Prophet Muḥammad (ṣ) and the miracles of other Prophets is that the Qurʾān stands as a challenge for all times and places while other muʿjizahs were specific to their own time and place.

The Noble Qurʾān is the Word of Allah (swt), where He talks to us about many different things. He tells us the stories of the Prophets, about Islamic rules, and He tells us how to behave as good Muslims. He also talks about Himself, the Day of Judgment, angels, and many other things we can't see or hear. These are all very important things, and if we want to know about them, we have to learn how to read and then understand the Qurʾān.

The Words of Allah (swt)

When you buy a new electronic device, it usually comes with a small pamphlet or paper with instructions on how to use it, and what to do if it doesn't work. This paper comes from the person that made the device. They know everything about the device because they made it.

Our creator is Allah (swt), and He has also given us a book that teaches us how we should and should not behave to make sure we are using our bodies and minds carefully.

For example, Allah (swt) knows that lying is very bad for us, therefore

He told us in the Qurʾān that we should be truthful.

When we are reading the Qurʾān, it is important to remember that these words are the actual words of Allah (swt). Therefore we should be respectful and sit quietly if it is being recited out loud.

Learning from the Qurʾān

Besides reading the Qurʾān, and listening to it, we should always learn from the Qurʾān. After all, the Qurʾān was sent to us to teach us how to live a good life. One lesson we can learn from the Qurʾān is to be good to our parents, respect them, and show them love at all times. The Qurʾān says:

"Do not worship anyone but Allah (swt) and be good to your parents" (2:83)

One day, a person came to the Prophet (ṣ) and asked him: "Who is the person that I should treat with the most respect?" The Prophet (ṣ) said: "your mother."

The man asked: "then who?" The Prophet (ṣ) said: "your mother." The man asked: "then who?" The Prophet (ṣ) said: "your mother." The man asked: "then who?" The Prophet (ṣ) said: "your father." The Prophet (ṣ) also said: "God is pleased when the parents are pleased, and God is not pleased when the parents are not pleased."

This shows just how important it is to be good to our parents. If we are not good to our parents and they are unhappy with us, then we will be kept very far away from Paradise and will not be allowed to enter it.

Activity 5.1: Review of Nubuwwah

True or False: Circle either "T" for True or "F" for False.

1. Nubuwwah is one of the Uṣūl ad-Dīn. T F
2. Prophets were sent to guide us. T F
3. Nabīs and rasūls are both Prophets. T F

Multiple Choice: Circle the best answer.

4. A Nabī is a _____
   a. True magic from Allah
   b. Bearer of news
   c. Root of Religion
5. One of the qualities of a Nabī is that he should have "ʿismah." This means:
   a. That the nabī should have a name given to him by Allah
   b. He should try not to commit sins
   c. He should be free of sin
6. The Noble Qurʾān is the _____ of Allah (swt).
   a. Punishment
   b. Qualification
   c. Word

Short Answer Questions: Use complete sentences.

7. Why did Allah (swt) send down so many Prophets?

   _____

   _____

8. What is a muʿjizah? Give an example of a muʿjizah of Prophet Muḥammad (ṣ).

   _____

   _____

   _____

   _____

CHAPTER 6:

IMĀMAH

Lesson 6.1: Imāmah

Imāmah is a status given by Allah (swt). An Imām cannot be chosen by people. This is because people are not infallible, and they can make mistakes. Only Allah (swt) knows a person inside and out. Internally, He knows his nīyyah (intentions), potential and abilities. An Imām must be an example for people to imitate and follow, and a person who makes mistakes and commits sins can never be an example of perfection. Thus, only Allah (swt) can choose an Imām. Do you ever wonder why Allah (swt) sent Imāms? Why didn't He just continue sending Prophets? Why do we need Imāms at all?

Why Did Allah (swt) Send Imāms?

Prophet Muḥammad (ṣ) was the last Prophet because he brought the last book and laws to follow. In fact, there is a ḥadīth that says, "That which is ḥalāl in the religion of Muḥammad (ṣ) will be ḥalāl until the Day of Judgment, and that which is ḥarām will be ḥarām until the Day of Judgment." So, in your History section, you will read about all the different Prophets that came and the books they brought, but the last book came with the last Prophet.

So, when there was no need for another book or set of laws, there was no need for another Prophet, and that is why Prophet Muḥammad (ṣ) is Khātamul Anbiyāʾ, the seal of all the Prophets. Does this mean that we do not need any more guidance, though? Of course not! The Prophet (ṣ) only spread Islam for 23 years, and in those 23 years, he had to fight many battles. However, Allah (swt) promises to guide every group of people, and for those who came after Prophet Muḥammad (ṣ), we need a guide who will maintain the religion. Therefore, we need Imāms, who are our guides, to teach us and help us practice true Islam.

Imāmah is so important that Allah (swt) talks about it in Sūrah al-Māʿidah, Verse 3:

اَلْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

On this day, the disbelievers have lost hope in the destruction of your religion, so do not fear them, and fear Me. This day I have perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.

This verse was revealed on the day of Ghadīr al-Khumm, the day that the Imāmah of Imām ʿAlī (ʿa) was formally announced. The verse mentions 4 characteristics of this day:

1. The disbelievers lost hope in destroying Islam
2. The religion of Islam was completed
3. Allah (swt) completed His favors and blessings upon His people
4. Islam was announced as the last religion of the world

As you can see, this was a very important day. On this day, Imāmah officially started.

Prophet Muḥammad (ṣ) said on this day:

اَللّٰهُ أَكْبَرُ عَلى اِكْمالِ الدّينِ وَ اِتْمامِ النِّعْمَةِ
وَ رَضِىَ الرَّبِّ بِرِسالَتِى وَ بِالْوِلايَةِ لِعَلِيٍّ (عليه
السلام) مِنْ بَعْدِى ثُمَّ ققالَ: مَنْ كُنْتُ مَوْلاهُ
فَعَلِيٌّ مَولاهُ
اَللّٰهُمَّ والِ مَنْ والاهُ وَ عادِ مَنْ عاداهُ وَ انْصُرْ مَنْ
نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

Allah (swt) is the Greatest for completing the religion and completing His blessings and favors, and His happiness on transferring the Messengership (Risālah) to the Guardianship (Wilāyah) after me.

Then, he took Imām ʿAlī's hand and raised it high in the air as he said:

For the person who takes me as his Master and Guardian, Imām ʿAlī (ʿa) is his Master and Guardian. O Allah (swt), love whoever loves him, and be an enemy of whoever is his enemy. Help whoever helps him. Whoever does not support him, do not support them.

We thank Allah (swt) for the blessings of this day and pray to Him to make us Imām ʿAlī's true Shīʿah.

Activity 6.1: Review of Imāmah

True or False: Circle either “T” for True or “F” for False.

1. A Prophet can pick whomever he wishes to be an imām. T F
2. The religion of Islam was completed on the Day of Ghadīr. T F
3. The Twelve Imāms brought new laws. T F
4. Imāms must be sinless. T F

Short Answer Questions: Use complete sentences.

5. Why can’t people choose their own Imām? Why are our Twelve Imāms have to be selected by Allah?

_____

_____

_____

6. In your own words, explain why we need an Imām at all times.

_____

_____

_____

7. What was special about the Day of Ghadīr?

_____

_____

_____

Lesson 6.2: The Living Imām (ʿaj)

مَن ماتَ ولم يَعرِفْ إمامَ زمانِه ماتَ مِيتةً جاهليّة

One who dies without knowing the Imām of their time dies a death of ignorance.

Prophet Muḥammad (ṣ)

Ḥakīmah Khatūn, the aunt of Imām al-Mahdī (ʿaj) narrates:

It was the night when Imām al-Mahdī (ʿaj) was supposed to be born, and I was with Lady Narjis, his mother. She did not seem pregnant. Lady Narjis was busy praying Ṣalātul Layl, the Night Prayer, when all of a sudden, she quickly finished her ṣalāh because of her pain. I took her into my arms and gave her a hug and said "Bismillāhir Raḥmānir Raḥīm."

His father & my nephew, Imām Ḥasan al-ʿAskarī (ʿa), said, "Recite Sūrah al-Qadr." I recited Sūrah al-Qadr and then asked Lady Narjis, "How do you feel?"

She said, "I can feel that it is almost time for this promised child to come." I recited Sūrah al-Qadr once again.

Then, something very surprising happened. As I was reciting the sūrah, I could hear Imām al-Mahdī (ʿaj) reciting the sūrah inside his mother's womb along with me! After the sūrah finished, he said his salām to me, and after hearing the voice of the baby, Imām al-Mahdī (ʿaj), from inside the stomach of his mother, I was shocked!

Imām Ḥasan al-ʿAskarī (ʿa) said, "Do not be surprised by what Allah (swt) can do. He has guided us, the Imāms, toward wisdom when we were just children. It shows and proves the greatness of our Imāmah on this earth."

Imām al-Mahdī (ʿaj) has many titles, many of which we learned in previous years such as: al-Mahdī (the Guided One), Al-Ḥujjah (Proof of Allah), Ṣāḥib az-Zamān (Master of the Time). In this lesson, we will learn about the title al-Qāʾim, which means the Upright.

Imām aṣ-Ṣādiq (ʿa) once narrated that after the martyrdom of Imām Ḥusayn (ʿa), the angels were crying in the Heavens. They said to Allah (swt), "O Allah! Is this how they treat your chosen Ḥusayn (ʿa), the grandson of your chosen Prophet, Muḥammad (ṣ)?"

The curtains of the unseen were lifted from the eyes of the angels and they saw a man standing. Allah (swt) said, "Through this man, the Qāʾim (ʿaj), I will take revenge on those who oppressed Imām Ḥusayn (ʿa)." When we hear the name al-Qāʾim, we must stand and put our hands on our heads. Someone asked Imām aṣ-Ṣādiq (ʿa), "Why do we stand when we hear the name al-Qāʾim? He replied, "His occultation will be very long, and this name will remind people of how lonely and miserable they are without him. Out of respect for his greatness, we stand."

One of the reasons we put our hands on our heads is because whenever Imām ar-Riḍā (ʿa) heard our 12th Imām's name, he would stand and put his hand on his head. Putting your hand on your head can be a way to show respect and/or also grief for how upset we are that the Imām (ʿaj) is not with us. You should show this respect any time you hear any of his names, but especially for the name "al-Qāʾim," the Upright.

There are many verses in the Noble Qurʾān about our Imām. Here are a few:

And say: The truth has come and falsehood has vanished; Indeed, falsehood is a vanishing (thing). (17:81)

And We desired to bestow a favor upon those who were deemed weak in the land, and to make them Imāms and to make them the heirs. And to grant them power in the land. (28:5-6)

Allah (swt) has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion, which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me... (24:55)

May Allah (swt) hasten the reappearance of our Imām (ʿaj), and include us amongst his truest companions.

Activity 6.2: Review of The Living Imām (ʿaj)

Fill in the blanks:

1. The aunt of Imām al-Mahdī (ʿaj) who was there when he was born is _____.

2. When you hear Imām al-Mahdī's name you should put your hand on your _____ and bow down because Imām _____ used to do this.

3. The sūrah of the Qurʾān that Imām al-Mahdī (ʿaj) recited in his mother's womb before he was born was Sūrah al-_____.

4. Imām al-Mahdī's father is _____ and his mother is _____ .

5. One title of Imām al-Mahdī (ʿaj) is _____, which means the Proof of Allah (swt).

head	Al-Ḥujjah	Lady Narjjis	Ḥakīmah Khatūn
ar-Riḍa (ʿa)	Qadr	Imām Ḥasan al-ʿAskarī (ʿa)	

CHAPTER 7:

QIYĀMAH

Lesson 7.1: Qiyāmah

The fifth of the Uṣūl ad-Dīn is the belief in Qiyāmah, the Day of Judgment.

Every Muslim must have faith that there will come a day when everyone will die and Allah (swt) will then bring them back to life and judge them. Those who had faith and did good deeds in their lives will enter Paradise (Jannah), where they will live forever, and those who were faithless and did evil deeds, and never asked Allah (swt) to forgive them, will enter Hell.

The Day of Judgment is a very frightening day for anyone who does not prepare for it. The Qurʾān mentions the Day of Judgment with over 25 different names to give us a better idea of that day.

Some Names for the Day of Judgment

Yawm al-Ākhir	The Last Day	9:18
Yawm al-Āzifa	The Imminent Day	40:18
Yawm al-ʿAdhīm	The Tremendous Day	6:15
Yawm al-Baʿth	Day of Rising (from the dead)	30:56
Yawm ad-Dīn	Day of Judgment/Retribution	1:4
Yawm al-Fatḥ	Day of Conquest	32:29
Yawm al-Faṣl	Day of Distinction	37:21
Yawm al-Ḥasrah	Day of Regret	19:39
Yawm al-Ḥisāb	Day of Reckoning	40:27
Yawm al-Jamʿ	Day of Gathering	42:7
Yawm al-Khulūd	Day of Immortality	50:34
Yawm al-Khurūj	Day of Emerging (from dead)	50:42
Yawm al-Mashhūd	Day of Testimony	11:103
Yawm al-Qiyāmah	Day of Resurrection	41:40
Yawm at-Taghābun	Day of Gain & Loss	64:9
Yawm at-Talāq	Day of Encounter	40:15
Yawm at-Tanād	Day of Distress	40:32
Yawm al-Waʿīd	The Promised Day	50:20
Al-Ākhirah	The Hereafter	2:130
Al-Ḥāqqah	The Inevitable	69:1-2
Al-Ghāshiyah	The Enveloper	88:1
Al-Qāriʿah	The Calamity	69:4
As-Sāʿah	The Hour	40:59
As-Sākhah	The Deafening Cry	80:33
At-Tāmmāt al-Kubrā	The Greatest Catastrophe	79:34
Al-Wāqiʿah	The Great Event	56:1

Warn them of the Day of Regret (Yawm al-Ḥasrah) when the matter will be decided, while they are heedless and do not have faith. *(Noble Qurʾān, 19:39)*

CRITICAL THINKING:
Why does there have to be a Day of Judgment?

Necessity of the Day of Judgment

There are several good reasons for why there must be a Day of Judgment:

1. **Allah (swt) did not create us without purpose,** so that when we die that is the end of us. That would be like an artist who creates a beautiful painting and then destroys it. Allah (swt) created us for a purpose. In order to live happily in the next world, we need to pass the tests of this world and make good choices and then we will live forever in Jannah. We come to this world only to be tested and to prepare for our final home, which is Jannah inshāʾAllāh. If there was no Day of Judgment and life after death then life in this world would make no sense and would have no purpose at all.

2. **Divine Justice.** Not all criminals pay for their crimes in this world. Sometimes they are not caught and sometimes the punishment given to them is not enough. For example, if an evil man kills hundreds of people and then he is sentenced to death, can killing him once make up for all the torture and harm he caused to hundreds of people? Similarly not all good can be repaid in this world. For example, a person who builds a masjid or teaches Qurʾān or Islam to a child or helps an orphan cannot be rewarded in this world. There is nothing in this world good enough for him or her.

How will the Day of Judgment Happen?

Allah (swt) tells us in the Qurʾān about those who doubt that we will be brought back to life:

وَضَرَبَ لَنَا مَثَلاً وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِ الْعِظَامَ وَهِيَ رَمِيمٌ. قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيم

He draws comparisons for Us, and forgets his own creation. He says, "Who shall revive the bones when they have decayed?" Say, "He will revive them who produced them the first time, and He has knowledge of all creation."

Sūrah Yāsīn, 36:78-9

In other words, Allah (swt) is saying that if He can create us out of nothing, then it is very easy for Him to create us out of our dead bodies or even rotten bones.

And for those who doubt that Allah (swt) is watching us and keeping a record of everything we say and do in this world, Allah (swt) says in the Qurʾān:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَه . وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَه

So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.

Sūrah az-Zalzalah, 99:7-8

Allah (swt) also tells us:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَى بِنَا حَاسِبِينَ

We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed We shall produce it and We suffice as reckoners.

Sūrah al-Anbīyāʾ, 21:47

This verse tells us that every deed will be accounted for, no matter how small the deed may be. Nothing will be left unaccounted for.

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُوْلَئِكَ هُمْ الْمُفْلِحُونَ. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُوْلَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

The weighing [of deeds] on that Day is a truth. As for those whose deeds weigh heavy in the scales—it is they who are the successful. As for those whose deeds weigh light in the scales—it is they who have ruined their souls, because they used to wrong Our signs.

Sūrah al-Aʿrāf, 7:8-9

The above verse tells us that our deeds will be measured and 'weighed'. Those whose good deeds are heavy will be rewarded. And those whose bad deeds are heavier than their good, will be punished.

We should never think Allah (swt) does not care or does not notice what we do. There is not a single person who can escape the Day of Judgment. Every single person will be brought back to life and judged. Allah (swt) promises this as well in the Qurʾān:

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالأَرْضِ إِلاَّ آتِي الرَّحْمَانِ عَبْدًا. لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا. وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

There is none in the Heavens and the earth but he comes to the All-Beneficent as a servant. Certainly He has counted them [all] and numbered them precisely, and each of them will come to Him alone on the Day of Resurrection.

Sūrah Maryam, 19:93-95

CRITICAL THINKING:
How will Allah (swt) bring decaying bodies back to life?

Activity 7.1: Review of Qiyāmah

Short Answer Questions: Use complete sentences.

1. For what purpose did Allah (swt) create us?

2. How is the Day of Judgment an example of Allah's justice?

3. Mention some specific events that will happen on the Day of Judgment. How will Allah (swt) bring us back to life? How will He judge us?

4. What will happen to those whose good deeds are heavier? What about those whose bad deeds are heavier?

FIQH
(ISLAMIC LAWS)

CHAPTER 1:

FURŪʿ AD-DĪN

Lesson 1.1: Furūʿ ad-Dīn

The branches of a tree are something you can see and are not hidden like the roots. Furūʿ ad-Dīn are the Branches of Religion.

The Furūʿ ad-Dīn are acts Muslims do after believing in the Uṣūl ad-Dīn. The branches cannot live without the roots, because the roots are what bring water and nutrients to the branches. There are 10 Furūʿ ad-Dīn.

1. Ṣalāh	Praying five times a day
2. Ṣawm	Fasting
3. Ḥajj	Performing the pilgrimage in Mecca
4. Zakāt	Giving charity on certain items
5. Khums	Giving one-fifth of your savings to your marjaʿ to be divided in a special way
6. Jihād	Struggling and defending in the way of Allah (swt)
7. Amr bil maʿrūf	Guiding others to do good
8. Nahy ʿanil munkar	Stopping others from doing bad
9. Tawallī	Loving and following the teachings of the 14 Maʿṣūmīn (ʿa)
10. Tabarrī	Disliking and staying away from the enemies of the 14 Maʿṣūmīn (ʿa) and their teachings

Activity 1.1: Number the Stars

Match the meaning with the act and put the correct number in each star:

1. Fasting during the month of Ramaḍān.

2. Giving one-fifth of your savings to your marjaʿ to be divided in a special way.

3. Praying five times a day.

4. Guiding others to do good.

5. Performing the pilgrimage in Mecca.

6. Struggling and defending in the way of Allah (swt).

7. Disliking and staying away from the enemies of the 14 Maʾṣūmīn (ʿa) and their the teachings.

8. Giving charity on certain items.

9. Stopping others from doing bad.

10. Loving and following the teachings of the 14 Maʾṣūmīn (ʿa)

Ḥajj

Amr bil maʿrūf

Zakāt

Khums

Ṣalāh

Jihād

Tawallī

Nahy ʿanil munkar

Tabarrī

Ṣawm

CHAPTER 2:

RITUAL PURITY

Lesson 2.1: Najāsah

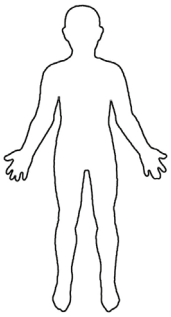
Acts of worship, like prayer and fasting, are spiritual acts. This means that it is not just the body that is involved, but more importantly, the soul. The body and soul always work together. When you present yourself to others, your body and clothes should be clean. Acts of worship are very important because Allah (swt) is the purest of all and when you present yourself to Him, you should be clean. The soul must always be clean from things that make it impure. Something that is najis, or spiritually impure, is called **najāsah**.

Najis does not necessarily mean dirty; it means ritually impure. A ritual is a special act of worship you perform in order to please Allah (swt), like prayer or wuḍūʾ. A ritually impure thing might make your wuḍūʿ or prayer **bāṭil** (void) or make your food impermissible. There are 10 main things that are najis according to Islamic law. Some of them are:

Urine and Stool

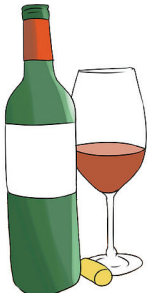
Blood

An Animal Carcass



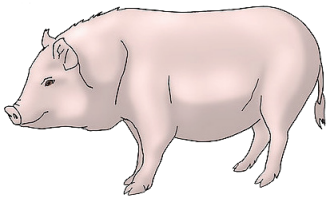
Kāfir

(an unbeliever- does not include Ahlul Kitāb such as Jews, or Christians)



Alcoholic Drinks

Dog



Pig

All the above things belong to the **ʿayn an-najāsah** group of things. They are things which are inherently najis. For example, sugar is inherently sweet. Tea can only be called sweet if sugar is added to it. Tea is, therefore, not inherently sweet, but is sweetened by adding sugar.

In the same way, blood is inherently najis (it is part of the ʿayn an-najāsah group). Milk is inherently **ṭāhir**, which means pure. If blood falls into a glass of milk, the milk will become najis because of the blood, which is part of the ʿayn an-najāsah group of things.

1. Urine & Stool
The urine and stool of humans and some animals are najis.

2. Blood
The blood that comes out with a gush (i.e., sprays out when there is a deep and sudden cut to the flesh) of all living things is najis, regardless of whether their meat is ḥalāl or ḥarām.

However, the remaining blood of animals whose meat is ḥalāl is ṭāhir if they have been slaughtered according to the Islamic Sharīʿah. One of the conditions for an animal to be considered ḥalāl is that the animal's throat must be slit facing the qiblah and the blood must be drained out. This may sound horrible at first glance, but it is far less painful than how some non-Muslims slaughter their meat here in the West.

3. Animal Carcass
All animals whose blood gushes out are najis when they die, even those animals whose meat can be ḥalāl if slaughtered correctly are najis if they die without being Islamically slaughtered.

4. Dogs and Pigs
All dogs and pigs are najis. Their hair, nails, teeth, bones, and sweat are also najis.

5. Kāfirs
In Islamic law, a **kāfir** (kāfir fiqhi) is a person who is not a Muslim. It is important that we respect all human beings and creatures of Allah (swt).

As Imām ʿAlī (ʿa) said to Mālik al-Ashtar, people are of two kinds "They are your brothers in faith or your peers in humanity."

Therefore, we must respect everyone. At the same time, we also have to respect Islamic laws. In Islamic law, a kāfir, or someone who disbelieves in one God, is considered najis. Their hair, nails, teeth, bones, and sweat are also najis. It is important to note that most marājiʿ, like Ayatullāh Khamenei and Ayatullāh Sistani, have derived the ruling that Ahlul Kitāb, such as Jews and Christians, are considered ṭāhir, as they believe in one God.

6. Alcoholic Drinks
All kinds of alcoholic drinks are najis, whether they are a liquid intoxicant or a mild beer. Most marājiʿ believe that industrial alcohol is ṭāhir. Industrial alcohol is the kind of alcohol that is used in rubbing alcohol, which is generally not consumable.

Activity 2.1: Review of Najāsah

Circle the ʿayn an-najāsah items.

Sand	Cats	Coffee	Bacteria
Drugs	Cockroach	Booger	Stool
Cigarettes	Dust	Muslim	Vegetable
Urine	Viruses	Blood	Animal Carcass
Lice	Mice	Rotten Egg	Toothpaste
Beer	Kāfir	Poison	Pig

Short Answer Questions

1. Who is a kāfir?

2. Zahra loves to play with animals, especially dogs. Her neighbors have a poodle named Tin Cup that she plays with all the time. One day, while playing with Tin Cup, he licked Zahra's shirt. Later, she went home and prayed wearing the same clothes. Is her ṣalāh valid? Why or why not?

3. What does ʿayn an-najāsah mean?

4. Mention 2 things that are najis in their original form:

5. Alina's friend was having a nosebleed and while Alina was helping her, some of the blood went on to Alina's sleeve and covered a large area of it. Is her prayer valid or bāṭil? Explain below:

Lesson 2.2: Muṭahhirāt

When our body is unclean, we use soap and shampoo to clean it. In the previous chapter, we learned that when we present ourselves to others, our bodies and clothes should be clean.

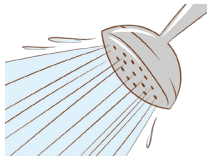
Acts of worship, which are spiritual in nature, are meetings we have with Allah (swt). It is therefore necessary that we stay spiritually clean from ritually impure things. Ritual impurity is what we call najāsah. Just like soaps clean away physical impurities, the muṭahhirāt clean spiritual impurities.

The muṭahhirāt are things that can make najis objects ṭāhir. There are 12 muṭahhirāt. In this grade we will learn 6 of them:

- Water
- Earth
- Sun
- Islam
- Tabaīʿyyah
- Ghaybatul Muslim

1. WATER

There are 2 kinds of water:



- Muṭlaq Water:
  - Water that can be called ‘water’ (even if it has a slight taste, color, or smell).
  - Can make a najis thing ṭāhir.
  - Examples: tap water, well water, sea water, or rain water

- Muḍāf Water:
  - Liquid that can’t be called ‘water’ (on its own)
  - Cannot make a najis thing ṭāhir
  - Becomes najis when it comes in contact with najāsah even if there is a lot of it
  - Examples: Muddy water, vitamin water or even tea or lemonade

Muṭlaq water can purify, and the water used to purify can be **kurr** (great in quantity) or **qalīl**, anything less than 384 liters.

What is Kurr?

Kurr is at least 384 liters of water. This is around 5 regular sized bathtubs, and we have further guidelines on the exact quantity needed.

An interesting fact to note is that still water that is muṭlaq, kurr, and ṭāhir remains ṭāhir even when it comes into contact with a najāsah, as long as it doesn't change in color, taste, or smell. For example, urine or blood in the sea will not make the seawater najis. However, it does become najis if it is qalīl and comes into contact with najāsah.

2. EARTH

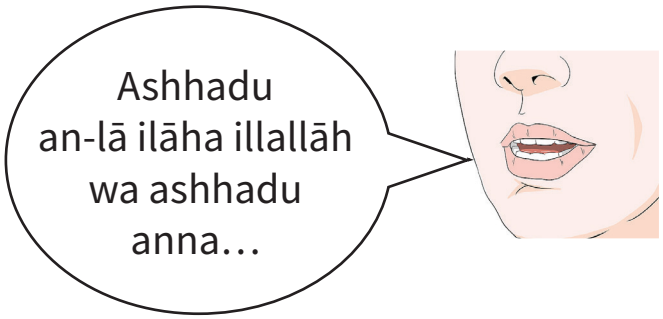
While you are walking, if the sole of your shoe or feet becomes najis by coming into contact with something najis, then it can be made ṭāhir by walking on some dry and clean earth until the najāsah comes off. For example, if anyone were to walk in the park, on dirt, or on sand for 15 steps and the najāsah came off during this time, his/her shoes would become ṭāhir.

3. SUN

This makes those things that cannot be moved ṭāhir, such as a wall, tree, earth, door, window, etc. When the najāsah on such items is removed, and the spot where the najāsah was remains wet, then it becomes ṭāhir by the direct rays of the sun. There are other conditions as well that you can find in the **risālah** (Islamic book of laws).

4. ISLAM

When a non-Muslim believes in the oneness of Allah (swt) and the Prophethood of Muḥammad (ṣ) and declares his/her belief, then he/she becomes ṭāhir. In Islamic law, a kāfir, or someone who disbelieves in one God, is considered najis. Their hair, nails, teeth, bones, and sweat are also najis. It is important to note that most marājiʿ, like Ayatullāh Khamenei and Ayatullāh Sistani, have derived the ruling that Ahlul Kitāb, such as Jews and Christians, are considered ṭāhir, as they believe in one God.



5. TABAʿĪYYAH

This is when a najis thing becomes ṭāhir as a result of another thing becoming ṭāhir.

Examples: When a kāfir becomes a Muslim, his non-bāligh children also become ṭāhir.

Father becomes Muslim

↓

Non-bāligh child becomes ṭāhir

Another example is wine. When ripe grapes are boiled to a point where they become wine, the container they were boiled in becomes najis. However, if the wine is boiled down even further where it turns into vinegar, which is ṭāhir, then the container becomes ṭāhir again. Another example, when our hands become unclean while washing something najis, and when that thing becomes ṭāhir, our hands automatically become ṭāhir.

6. GHAYBATUL MUSLIM

This is when a Muslim who is a strict follower of the sharīʿah (Islamic laws), gets his or her clothes najis and goes out of your sight long enough for him or her to be able to have cleansed the clothes. When he or she comes back with the same clothes again and acts in a way that they have been cleaned, you can assume they are ṭāhir, without asking about it.

Najis

↓

Goes Away

↓

Returns

Ṭāhir

Activity 2.2: Review of Muṭahhirāt

Choose the best answer:

1. The difference between muṭlaq and muḍāf water is that:
   a. Muṭlaq water smells quite bad.
   b. Muḍāf water looks clean but is not.
   c. Muṭlaq water can make najis things ṭāhir, but muḍāf water cannot.
   d. Muṭlaq water always looks impure and muḍāf water always looks pure.
2. Can you make wuḍūʾ with muḍāf water? If not which water should you use?
   a. No, you should use muṭlaq water.
   b. Yes you can use muḍāf water.
   c. Yes you can use muḍāf or muṭlaq water.
   d. You can use any kind of water, pure or mixed
3. What is kurr?
   a. It is a cube that measures the same on all sides.
   b. It is a cardboard box.
   c. It is 27”x 27”x 27” or at least 384 liters of water
   d. Both b and c
4. If a najis animal falls into kurr water, do you think the water will become najis?
   a. Yes
   b. No
5. If the sun shines on a wall where there was some najāsah that was removed, will the wall become ṭāhir?
   a. Yes
   b. No
6. The soles of your shoes are ṭāhir if:
   a. You clean them with a rag
   b. You walk on some dry and clean earth until the najāsah comes off
   c. You let your friend’s dog lick them
   d. You just ignore it

7. Name two ʿayn an-najāsah things common in human beings and animals.

_____

_____

8. A kāfir is a person who does not believe in Allah (swt). T F

9. When anything touches a wet najis thing, it becomes najis too. T F

10. Blood is ʿayn an-najāsah. T F

11. Milk from a cow that has not been contaminated with anything is ṭāhir. T F

12. Two items that make a najis thing ṭāhir are:

_____

_____

13. If you pour water into a glass that has a drop of beer in it, does the water become najis? Yes No

Short Answer Questions:

14. Name the first 6 muṭahhirāt.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

15. How can Islam make you ṭāhir?

16. Describe what is meant by tabaʿīyyah.

17. How would you explain ghaybatul Muslim in your own words?

CHAPTER 3:

WUḌŪʾ

Lesson 3.1: Wuḍūʾ

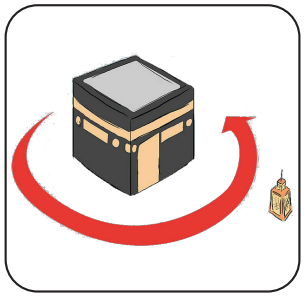
Spiritual cleanliness is an important part of Islam. One has to be ṭāhir to perform acts of worship; however, certain acts require further spiritual cleanliness, such as wuḍūʾ for ṣalāh.

Prophet Muḥammad (ṣ) once said that, "On the Day of Judgment, the believers will be identified through traces on their faces." When someone asked what these traces are, he replied, "The light from having done wuḍūʾ."

Just like we use shields to protect our bodies from enemies, wuḍūʾ is a shield that protects our souls from enemies like Iblīs. If you do not wear your shield properly, then it will not protect you properly. However, if you wear it well, it will protect you well. Similarly, if you perform wuḍūʾ with proper care and concentration, it will also properly protect your soul from its enemies and make you stronger against Iblīs's whispers.

Wuḍūʾ is wājib [required] for:

Offering ṣalāh

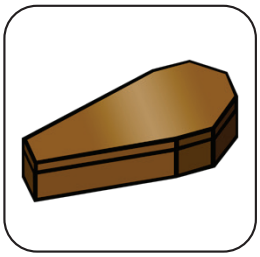


Wājib ṭawāf

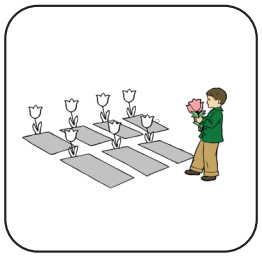
Touching the names of Allah (swt)

Touching the Noble Qurʾān

Wuḍūʾ is mustaḥab [recommended] for:



Ṣalātul Mayyit



Visiting a graveyard

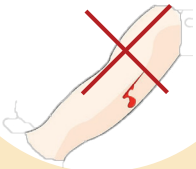
Going to sleep

Entering a masjid

Touching the names of the Maʾṣūmīn (ʿa)

Conditions of Wuḍūʾ

All wuḍūʾ body parts must be ṭāhir



Water must be muṭlaq (pure), mubāḥ (taken with permission), and enough for wuḍūʾ

If using a container, it must be mubāḥ and not made of gold and silver

Must remove all barriers like nail polish, paint, glue and rings

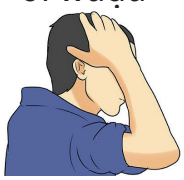
Must have muwālāt (be without interruptions)

~~WALKING~~

~~TALKING~~

Must have tartīb (correct order)

Masḥ (wiping) must be made from wetness of wuḍūʾ



There must be enough time available

Water must not be harmful to health

Wuḍūʾ must be done by yourself

How to Perform Wuḍūʾ

Wuḍūʾ is divided into:

Mustaḥab Actions

- Wash Hands
- Gargle 3 times
- Taking water into nostrils 3 times

If you do these actions, you get extra thawāb, but if you don't, your wuḍūʾ is still correct.

Wājib Actions

- Niyyah
- Washing the face
- Washing the arms
- Masḥ or wiping of the head
- Masḥ or wiping of the feet

These actions must be done, otherwise your wuḍūʾ is invalid (bāṭil).

Things That Make Wuḍūʾ Bāṭil (Invalid)

1.

Going to the toilet, whether to pass urine or stool.

2.

Passing wind from the rear

3.

Sleeping

4.

Becoming unconscious

GOLDEN RULE:
IF AFTER COMPLETING WUḌŪʾ, YOU ARE NOT SURE (HAVE A DOUBT) IF ONE OF THE ABOVE THINGS HAPPENED (E.G., IF YOU FELL ASLEEP), THEN YOUR WUḌŪʾ IS STILL VALID.

Activity 3.1: Review of Wuḍūʾ

Answer the following questions from the lesson.

1. The mustaḥab actions of wuḍūʾ are:
   a. Washing the hands
   b. Gargling 3 times
   c. Taking water into the nostrils 3 times
   d. All of the above

2. The wājib actions of wuḍūʾ are:
   a. Niyyah
   b. Washing of the face and arms
   c. Wiping or masḥ of the head and feet
   d. All of the above

3. Some conditions of wuḍūʾ are:
   a. The water for wuḍūʾ must be ṭāhir
   b. One must have a niyyah
   c. The order does not matter
   d. A and B

4. The water with which you perform wuḍūʾ should be ṭāhir, muṭlaq and mubāḥ. Please explain the meaning of these three words:

   Ṭāhir: _____

   Muṭlaq: _____

   _____

   Mubāḥ: _____

5. Will your wuḍūʾ be valid if you wear nail polish on your fingernails? Why or why not?

   _____

   _____

   _____

   _____

CHAPTER 4:

ṢALĀH

Lesson 4.1: Names and Times of Ṣalāh

Ṣalāh

One day, a man came to Prophet Muḥammad (ṣ) and asked why we need to pray five times a day. The Prophet (ṣ) pointed toward a man washing himself in a river and asked, "Do you see that man? If he were to wash himself five times a day, would you say he is unclean?" The man replied, "No, of course not!" The Prophet (ṣ) answered, "Prayer is the washing of one's soul, but know that the soul gets dirtier faster than the body, so we need to wash it with prayer throughout the day."

The Wājib Prayers

Offering ṣalāh becomes wājib for Muslims five times a day when they become "bāligh" (of age). In Islam, boys become bāligh when they reach the Islamic definition of puberty, and girls at the age of 9.

Ṣalāh is one of the main pillars of Islam. It is the first and foremost duty of every Muslim. In the Qurʾān, Allah (swt) has mentioned it in more than 80 places. He has given more importance to ṣalāh than any other act of worship. If performed sincerely and in a dedicated fashion, ṣalāh keeps us away from bad actions and helps us live a clean and pure life. Other than the five daily prayers, there are other prayers that may become wājib as well.

These are some of the wājib ṣalāh:

1. **The five daily prayers**

Fajr	2 rakaʿāt
Ẓuhr	4 rakaʿāt
ʿAṣr	4 rakaʿāt
Maghrib	3 rakaʿāt
ʿIshāʾ	4 rakaʿāt
TOTAL	17 rakaʿāt

2. **Ṣalātul Āyāt (Prayer of the Signs):** This is a prayer that we must perform at certain times, such as when an eclipse or earthquake occurs. It is called the "Prayer of the Signs" since events like earthquakes are "signs" of Allah (swt)'s power. We perform this prayer in order to remind ourselves that Allah (swt) is the Master of this world and these breathtaking natural events.

3. **Ṣalātul Mayyit (Prayer for the Dead):** This prayer is performed for those who have passed away before they are buried. If one person performs this ṣalāh, it is no longer wājib on everyone else.

4. **The prayer after completing the wājib ṭawāf of the Kaʿbah.**

Mustaḥab Ṣalāt

Ṣalātul Wālidayn: This is a prayer for one's parents.

Ṣalātul Eidayn: Eidayn means the "two Eids" in Arabic. Ṣalātul Eidayn refers to the prayers we offer during the two most important Eids of the year: Eidul Fiṭr and Eidul ʿAḍḥā. Eidul Fiṭr is the holiday celebrating the end of the month of Ramaḍān. Eidul ʿAḍḥā is the holiday Muslims celebrate in order to mark the end of the Ḥajj season.

Ṣalātul Waḥshah: We perform this prayer on the first night of a person's burial. According to a ḥadīth from the Prophet (ṣ), the first night in the grave is the most difficult and terrifying of nights for a person's soul after they die. We should have pity for such a person and thus perform this special prayer to help them during this most difficult of nights.

Ṣalātul Jumuʿah (Friday prayers): Ṣalātul Jumuʿah becomes wājib under certain conditions. Friday prayers and its two sermons replace the regular four rakaʿāt of Ẓuhr prayers.

Nāfilah and Ṣalātul Layl (Night Prayer): Nāfilah are mustaḥab prayers that a Muslim performs on a daily basis, either before or after each wājib prayer. For Fajr, Ẓuhr, and ʿAṣr prayers, the nāfilah prayers are performed before, whereas for Maghrib and ʿIshāʾ, the nāfilah prayers are to be performed after. Ṣalātul Layl is among the most recommended of the nāfilah prayers and should be performed between midnight and Fajr.

The Time of Ṣalāh (Faḍīlah and Qaḍāʾ)

There are two times that we need to remember when it comes to prayer "faḍīlah time" and "qaḍāʾ time." Faḍīlah means preferred, and we receive many rewards from Allah (swt) when we pray on time. Qaḍāʾ time is the end of the time in which we can pray that prayer. We need to make sure we have a chance to pray before this time.

By praying on time, we slowly perfect our souls and gradually grow closer to Allah (swt). By regularly praying ṣalāh at its fixed timings, we are able to develop a spirit of punctuality.

One day, a person asked Āyatullāh Bahjat what people should do in order to become closer to Allah (swt) during ṣalāh.

Āyatullāh Bahjat replied that we should pray on time. The person replied, "But we pray on time and still don't feel close to Allah (swt); we always think about other things during ṣalāh, even when we pray on time!"

Āyatullāh Bahjat replied, "You will not feel close to Allah (swt) all of a sudden; this is a gradual process. I promise you that if you regularly pray on time, you will slowly, but surely, become closer to Allah (swt)."

The Time of Ṣalāh (Faḍīlah And Qaḍāʾ)

Name of Ṣalāh	Faḍīlah Time	Qaḍāʾ Time
FAJR	Beginning from dawn until 20 minutes after	Sunrise
ẒUHR	From exact noon until 20 minutes after	Until enough time for 4 rakaʿāt left before sunset
ʿAṢR	Immediately after Ẓuhr until seasonally between 1.5-3 hours after Ẓuhr	Sunset
MAGHRIB	From when the redness has completely gone until about 20 minutes after	Until enough time for 4 rakaʿāt left before midnight
ʿISHĀʾ	Immediately after Maghrib until complete darkness (about 1 hour after Maghrib)	Midnight

Activity 4.1a: Review of Names and Times of Ṣalāh

Circle the correct answer.

1. Faḍīlah time means:
   a. The fixed time when the ṣalāh starts
   b. The time to do wuḍūʾ
   c. The time before ṣalāh becomes qaḍāʾ
   d. The time right before midnight

2. A prayer becomes qaḍāʾ when the time of ṣalāh _____, and you have to pray with the niyyah of _____ rather than adāʾ (during its time).
   a. Begins, mustaḥab
   b. Ends, qaḍāʾ
   c. Ends, mustaḥab
   d. Begins, qaḍāʾ

3. Praying on time encourages the habit of
   a. Looking at the clock
   b. Praying mustaḥab prayers
   c. Making duʿāʾ
   d. Punctuality

4. The name of the early morning ṣalāh is _____.

5. The names of the two ṣalāh around the middle of the day are _____ and _____.

6. The names of the two ṣalāh after sunset are _____ and _____.

7. Performing the 5 daily prayers is:
   a. wājib
   b. mustaḥab

8. It is ____ to perform Ṣalātul Āyāt.
   a. wājib
   b. mustaḥab

9. It is wājib to perform these prayers:
   a. Ṣalātul Mayyit
   b. Ṣalātul Eid
   c. Ṣalāh after a wājib ṭawāf of the Holy Kaʿbah
   d. Both a and c

Match the names of each ṣalāh starting with the faḍīlah and qaḍāʾ times.

FAJR

Faḍīlah Time ●

Qaḍāʾ Time ●

Ẓuhr

Faḍīlah Time ●

Qaḍāʾ Time ●

ʿAṣr

Faḍīlah Time ●

Qaḍāʾ Time ●

Maghrib

Faḍīlah Time ●

Qaḍāʾ Time ●

ʿIshāʾ

Faḍīlah Time ●

Qaḍāʾ Time ●

- Immediately after Ẓuhr until seasonally between 1.5 - 3 hours after Ẓuhr
- From exact noon until 20 minutes after
- Midnight
- Sunrise
- Beginning from dawn until 20 minutes after
- Sunset
- From when the redness has completely gone until about 20 minutes after
- Immediately after Maghrib until complete darkness (about 1 hour after Maghrib)
- Until enough time for 4 rakaʿāt left before midnight
- Until enough time for 4 rakaʿāt left before sunset

Activity 4.1b: Research Project

Lookup the prayer times for your area for today using **praytime.info**. Then, fill them out in the chart below!

Name of Ṣalāh	Faḍīlah Time	Qaḍāʾ Time
Fajr		
Ẓuhr		
ʿAṣr		
Maghrib		
ʿIshāʾ		

Lesson 4.2: The Place of Ṣalāh

Islam teaches us that we have to respect things that belong to others and we should not use them without their owner's permission.

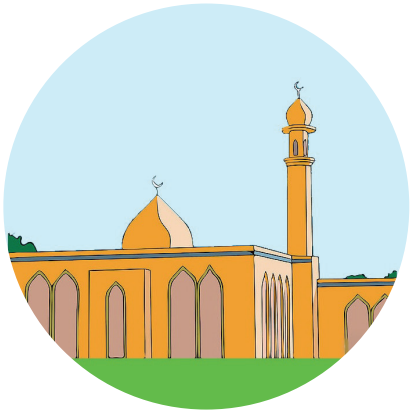
We must keep the above rule in mind at all times, especially when we want to perform ṣalāh.

The place where you intend to pray must either be yours or you must have the permission of the owner to use it.

If the place does not belong to you and you do not have the permission of the owner to use it, then your ṣalāh is bāṭil (invalid).

Of course, if you visit the masjid, you do not need anyone's permission to perform your ṣalāh there. This is because:

THE MASJID IS THE HOUSE OF Allah (swt). IT IS BUILT FOR PRAYING TO Allah (swt).



Also remember that Allah (swt) wants us to pray in a clean place.

Some other points on the place for ṣalāh

The most highly recommended place to pray ṣalāh is in a masjid. The masjid that should be given the highest priority is Masjid al-Ḥarām; the next priority is Masjid an-Nabawī; then Masjid al-Kūfah; and finally Masjid al-Aqṣā. If ṣalāh cannot be offered in any of these majids, then the Masjid al-Jāmiʿa of a town is recommended. If this is not possible, one should offer ṣalāh in the masjid within town. It is makrūh for a person who lives next to a masjid to pray at home and not at the masjid unless he cannot because of some kind of hardship or illness.

Women can pray wherever they can observe proper ḥijāb, including their own homes.

Performing ṣalāh in the ḥarams of our Imāms is very mustaḥab. Offering ṣalāh in the ḥaram of Imām ʿAlī (ʿa) is equivalent to 200,000 rakaʿāt of ṣalāh!

Activity 4.2: Art Extension

MASJID GALLERY

Create a gallery with pictures of some of the masājid where it is mustaḥab to pray! Go online with your parents and search for pictures, print them out, and paste them in the appropriate boxes below!

Masjid al-Ḥarām

Masjid an-Nabawī

Masjid al-Kūfah

Masjid al-Aqṣā

Lesson 4.3: Steps & Meaning of Ṣalāh

Before going into the meaning of what we say in ṣalāh, we will mention the steps of ṣalāh:

- Niyyah (intention) is the first obligatory act of ṣalāh. This can be said/thought in your own language.
- First rakʿah:
  - Perform takbīratul iḥrām
  - Recite Sūrah al-Fātiḥah and one other sūrah
  - Perform rukūʿ
  - Stand upright
  - Kneel down to perform two sajdahs
- Stand back up for the second rakʿah. Recite Sūrah al-Fātiḥah, then any other sūrah. It is recommended to recite Sūrah al-Ikhlāṣ. It is mustaḥab to then raise your hands and recite qunūt. After that, go down to rukūʿ, then stand upright, and then kneel down to perform two sajdahs.
- Sit back up and recite tashahhud (add your salāms if you are ending). Stand up again for the third rakʿah. For the third and fourth rakaʿāt, it is best to recite tasbīḥāt al-arbaʿah. You can also just recite Sūrah al-Fātiḥah. Bow down for rukuʿ, stand upright, kneel down to perform two sajdahs. If this is your last rakʿah, sit back up, recite tashahhud and salām. If you are continuing, stand up again.
- Recite tasbīḥāt al-arbaʿah or Sūrah al-Fātiḥah, bend down for rukuʿ, stand upright, kneel down to perform two sajdahs.
- Sit back up and recite tashahhud and salām. It is good to end your ṣalāh by reciting takbīr three times.
- It is good to recite takbīr whenever one's position is changed from standing to bending to kneeling or vice versa.
- After ṣalāh, it is mustaḥab to recite the tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa). Imām Jaʿfar aṣ-Ṣādiq (ʿa) has said, "Reciting tasbīḥ of Sayyidah Fāṭimah az-Zahrāʾ (ʿa) everyday after every ṣalāh is liked by me more than reciting 1,000 rakaʿāt of (mustaḥab) ṣalāh!"

Meaning of Ṣalāh

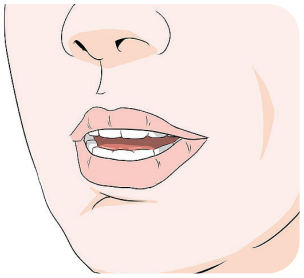
1. **Niyyah:** one must make a niyyah or intention for wājib actions. Intention is a key component of ṣalāh as well. The niyyah starts in the heart and can be simply thought of (it does not need to be said aloud). However, if one wants to say it aloud, it can be said in any language. While making the intention, keep in mind:

   • What action is being performed?

   • Why are you performing the action? (i.e., qurbatan ilallāh: to become closer to Allah (swt))

Example: I am praying 2 rakaʿāt for Ṣalātul Fajr,
qurbatan ilallāh
قُرْبَةً اِلى أللهِ

(TO BECOME CLOSER TO ALLAH (SWT)).



2. Takbīratul iḥrām

اَللهُ اَكْبَرُ

Allāhu Akbar

(ALLAH (SWT) IS THE GREATEST).

3. Qiyām: Recite Sūrah al-Fātiḥah and another sūrah.

Meaning of Sūrah al-Fātiḥah (al-Ḥamd)

Bismillāhir Raḥmānir Raḥīm I begin with the name of Allah (swt), the All-Kind, the All-Merciful.	بِسۡمِ اللَّـهِ الرَّحمنِ الرَّحِيمِ ﴿١﴾
Alḥamdulillāhi rabbil-ʿālamīn All praise is for Allah (swt), Nurturer of the worlds.	اَلۡحَمۡدُ لِلَّـهِ رَبِّ الۡعَالَمِينَ ﴿٢﴾
Ar-raḥmānir-raḥīm The All-Kind, the All-Merciful.	اَلرَّحمنِ الرَّحِيمِ ﴿٣﴾
Māliki yawmid-dīn He is the Owner of the Day of Judgment.	مَالِكِ يَوۡمِ الدِّينِ ﴿٤﴾
Iyyāka naʿbudu wa iyyāka nastaʿīn (O Allah (swt)), only You we worship, and from only You we seek help.	إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ﴿٥﴾
Ihdinaṣ-ṣirāṭ al-mustaqīm Keep us on the straight path,	اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيمَ ﴿٦﴾
Ṣirāṭal-ladhīna anʿamta ʿalayhim the path of those whom You have blessed (like the Prophets, Imāms, and shuhadāʾ),	صِرَاطَ الَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ
Ghayril-maghḍūbi ʿalayhim wa laḍ-ḍāllīn not those who are on the wrong path and have gone astray.	غَيۡرِالۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا الضَّآ لِّينَ ﴿٧﴾

Meaning of Sūrah al-Ikhlāṣ (at-Tawḥīd)

Bismillāhir Raḥmānir Raḥīm I begin with the name of Allah (swt), the All-Kind, the All-Merciful.	بِسْمِ اللَّـهِ الرَّحْمَٰنِ الرَّحِيمِ
Qul huwal-lāhu aḥad Say: He is Allah (swt), the One.	قُلْ هُوَ اللَّـهُ أَحَدٌ ﴿١﴾
Allāhuṣ-ṣamad Allah (swt) is Absolute and Perfect	اَللَّـهُ الصَّمَدُ ﴿٢﴾
Lam yalid wa lam yūlad He was not born, nor will He give birth.	لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾
Wa lam ya kun-lahu kufuwan aḥad And there is nothing else like Him.	وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

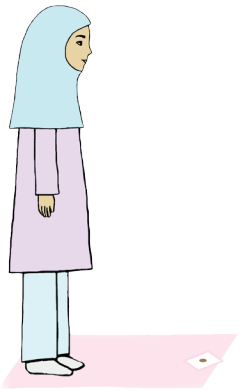
4. Rukūʿ

سُبْحٰنَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِه

Subḥāna rabbiyal-ʿaẓīmi wa biḥamdih

(GLORY AND PRAISE BE TO MY LORD,
THE SUPREME)

5. Stand back up, recite takbīr, and recite:



سَمِعَ اللّٰهُ لِمَنْ حَمِدَه

Samiʿa-llāhu liman ḥamidah

(ALLAH (SWT) HEARS AND ACCEPTS THE PRAISE OF ONE WHO PRAISES)

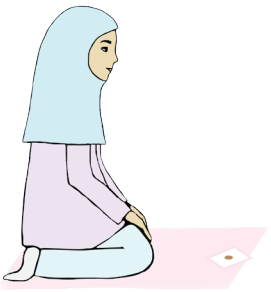
6. Sajdah

سُبْحَانَ رَبِّيَ الْاَعْلٰى وَبِحَمْدِهِ

Subḥāna rabbiyal-aʿlā wa biḥamdih

(GLORY AND PRAISE BE TO MY LORD, THE HIGH)

7. Julūs: Sit back up and recite:



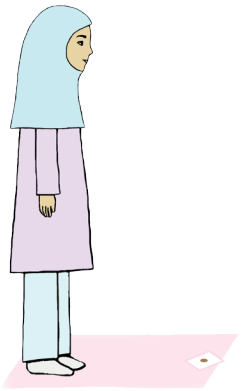
اَسْتَغْفِرُ اللّٰهَ رَبِّي وَ اَتُوْبُ اِلَيْهِ

Astaghfirullāha rabbī wa atūbu ilayh

(I SEEK FORGIVENESS FROM ALLAH (SWT), MY LORD, AND I RETURN TO HIM)

8. Recite takbīr and do a sajdah one more time (See step 6)

9. Stand up again and as you get up recite:



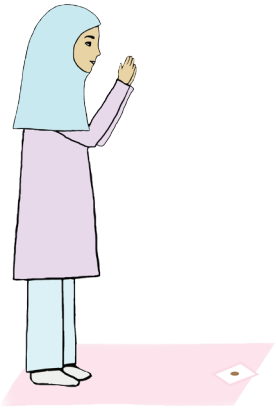
بِحَوْلِ اللّٰهِ وَ قُـوَّتِهِ أَقُومُ وَ أَقْـعُدُ

Biḥawlillāhi wa quwwatihi aqūmu wa aqʿud

(I STAND AND SIT WITH THE HELP AND STRENGTH OF ALLAH (SWT))

10. In the 2nd rakʿah, recite Sūrah al-Fātiḥah and another sūrah, preferably Sūrah al-Ikhlāṣ, during qiyām.

11. Qunūt: Recite takbīr and raise your palms facing upward together for duʿāʾ:



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ
حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

Rabbanā ātinā fid-dunyā ḥasanah wa fil ākhirati ḥasanah wa qinā ʿadhāban-nār.
Allāhumma ṣalli ʿalā Muḥammad wa āli Muḥammad.

(OUR LORD, GIVE US GOOD IN THIS WORLD AND GOOD IN THE HEREAFTER, AND SAVE US FROM THE PUNISHMENT OF THE FIRE.
O ALLAH (SWT), SEND BLESSINGS ON MUḤAMMAD AND THE FAMILY OF MUḤAMMAD.)

12. Tashahhud

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

Ashhadu an-lā ilāha illallāh, waḥdahu lā sharīka lah,
wa ashhadu anna Muḥammadan ʿabduhu wa rasūluh.
Allāhumma ṣalli ʿalā Muḥammad wa āli Muḥammad.

(I BEAR WITNESS THAT THERE IS NO GOD EXCEPT ALLAH (SWT), THE ONE, WITH NO PARTNER TO HIM, AND I BEAR WITNESS THAT MUḤAMMAD IS HIS SERVANT AND MESSENGER.
O ALLAH (SWT), SEND BLESSINGS ON MUḤAMMAD AND THE FAMILY OF MUḤAMMAD.)

13. After tashahhud, stand up for the third rakʿah:

سُبْحَانَ اللّٰهِ وَ الْحَمْدُ لِلّٰهِ وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ اَكْبَرُ

Subḥānallāhi, walḥamdulillāhi,
wa lā ilāha illallāh, wallāhu akbar

(GLORY BE TO ALLAH (SWT); ALL PRAISE IS FOR ALLAH (SWT);
THERE IS NO GOD EXCEPT ALLAH (SWT);
AND ALLAH (SWT) IS THE GREATEST)

Then do rukūʿ and two sajdahs.

14. In the last rakʿah, recite tashahhud first and then salām:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ
اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ
اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَتُ اللّٰهِ وَ بَرَكَاتُهُ

As-salāmu ʿalayka ayyuhan-nabiyyu
wa raḥmatul-lāhi wa barakātuh.
As-salāmu ʿalaynā wa ʿalā ʿibādil-lāhiṣ-ṣāliḥīn.
As-salāmu ʿalaykum wa raḥmatul-lāhi wa barakātuh.

(PEACE BE UPON YOU, O PROPHET, AND ALLAH (SWT)'S MERCY AND HIS BLESSING [BE UPON YOU].
PEACE BE UPON US AND UPON THE RIGHTEOUS SERVANTS OF ALLAH (SWT).
PEACE BE UPON YOU ALL, AND ALLAH (SWT)'S MERCY AND BLESSINGS [BE UPON YOU].)

15. Tasbīḥ of Sayyida Fāṭimah az-Zahrāʾ (ʿa):

اَللّٰهُ اَكْبَرُ

34x

Allāhu Akbar

(ALLAH (SWT) IS THE GREATEST)

اَلْحَمْدُ اللّٰهِ

33x

Alḥamdulillāh

(ALL PRAISE IS FOR ALLAH (SWT))

سُبْحَانَ اللّٰهِ

33x

Subḥānallāh

(GLORY BE TO ALLAH (SWT))

Activity 4.3a: Sūrah al-Fātiḥah Matching

Match the verse with its correct translation.

Bismillāhir Raḥmānir Raḥīm	(O Allah (swt)), only You we worship, and we only seek help from You.
Alḥamdulillāhi Rrabbil-ʿālamīn	Keep us on the straight path (and keep guiding us).
Ar-Raḥmānir-Raḥīm	The path of those whom You have given Your blessings (like the Prophets, Imāms, and Shuhadāʾ), not those who are on the wrong path and have gone astray.
Māliki wawmid-dīn	I begin in the name of Allah (swt), the Most Kind, the Most Merciful.
Iyyāka naʿbudu wa iyyāka nastaʿīn	He is the Owner of the Day of Judgment.
Ihdinaṣ-ṣirāṭ al-mustaqīm	All praise is for Allah (swt), Nurturer of the worlds.
Ṣirāṭal-ladhīna anʿamta ʿalayhim, ghayril-maghḍūbi ʿalayhim wa laḍ-ḍāllīn	The Most Kind (general mercy), the Most Merciful (mercy for the believers).

Activity 4.3b: Sūrah al-Ikhlāṣ Matching

Match each verse with the correct tranlsation.

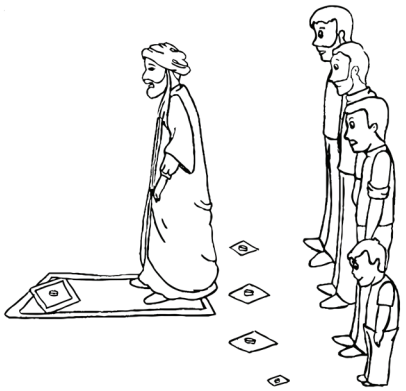
Bismillāhir Raḥmānir Raḥīm	Allah (swt) is Absolute and Perfect
Qul huwal-lāhu Aaḥad	I begin in the name of Allah (swt), the Most Kind, the Most Merciful .
Allāhuṣ-ṣamad	And there is nothing else like Him.
Lam yalid wa lam yūlad	Say: He is Allah (swt), the One.
Wa lam ya kun-lahu kufuwan aḥad	He does not have parents, nor does He give birth.

Activity 4.3c: Match the Dhikr

Match each line to its meaning. Write the corresponding number in the box.

☐	Qul huwal-lāhu aḥad	1.	Glory be to Allah (swt)
☐	Wa lam ya kun-lahu kufuwan aḥad	2.	Keep us on the straight path (and keep guiding us).
☐	Subḥānallāh	3.	All praise is for Allah (swt), Nurturer of the worlds.
☐	Assalāmu ʿalaynā wa ʻalā ʿibādillāhiṣ-ṣāliḥīn	4.	Glory be to my Lord, the Supreme, and praise belongs to Him
☐	Alḥamdulillāhi Rabbil-ʿālamīn	5.	Peace be upon us and upon the righteous servants of Allah (swt)
☐	Ihdinaṣ-ṣirāṭ al-mustaqīm	6.	Allah (swt) hears and accepts the praise of one who praises
☐	Subḥāna rabbiyal-ʿaẓīmi wa biḥamdih	7.	And there is no one comparable to Him.
☐	Samīʿallāhu liman ḥamidah	8.	Say: He is Allah (swt), the One.
☐	Subḥāna rabbiyal-aʿlā wa biḥamdih	9.	Good in this world and good in the Hereafter
☐	Biḥawlillāhi wa quwwatihi ʿaqūmu wa aqʿud	10.	And I bear witness that Muḥammad is His servant and Messenger.
☐	Fid-dunyā ḥasanah wa fil ākhirati ḥasanah	11.	I stand and sit with the help and strength of Allah (swt).
☐	Wa ashhadu anna Muḥammadan ʿabduhu wa rasūluh	12.	Glory be to my Lord, the Exalted, and praise belongs to Him

Lesson 4.4: Ṣalātul Jamāʿah



Human beings don't come into this world by themselves. They are the result of a marriage between two people, and as such, they exist through their relations with other people. Every human is born into some kind of a family, and every family belongs to one community or another. Just like Allah (swt) has given laws and teachings for individual human beings, He has also given laws and teachings for families and communities.

It is wājib for a Muslim to offer his or her prayers (ṣalāh) every day. Allah (swt) has revealed many rules about prayers through His Prophet (ṣ) and the Ahlul Bayt (ʿa). These rules teach us to pray the right way. Similarly, Allah (swt) has also given us a way to say our prayers (ṣalāh) together. This is called ṣalātul jamāʿah.

Reciting ṣalātul jamāʿah is more than just a group prayer. Prophet Muḥammad (ṣ) has said that ṣalātul jamāʿah is worth more than spending the entire night praying. Just having two people praying together will give them 150 times more rewards than praying alone!

Some important rules to learn and remember:

1. The imām (or leader) of the prayers should say Allāhu Akbar before anyone else says Allāhu Akbar.
2. When the imām recites Sūrah al-Fātiḥah and the second sūrah out loud, you should remain quiet and listen to them. When he recites them softly, and you cannot hear him, you can whisper other dhikrs.
3. Whenever the imām moves, you should move after him, or with him, but not before him. For example, if he goes into rukūʿ, either go into rukūʿ at the same time or wait a little bit and then go after he does.
4. It is better to keep the rows of people in prayer straight, and for everyone to stand shoulder to shoulder.
5. It is better to give learned, pious, and respected members of the community the opportunity to occupy the first row.

Why is ṣalātul jamāʿah so special?

As stated earlier, Allah (swt) greatly rewards believers when they perform prayers together. One single prayer performed together in ṣalātul jamāʿah can be equal to thousands of prayers recited alone!

REFLECTION:
There are many other benefits to reciting together. Can you think of a few?

Some additional benefits:

- In ṣalātul jamāʿah, everyone shares a unified cause: to worship Allah (swt) and seek His pleasure. When everyone faces the same direction, people feel united as brothers and sisters in Islam.
- When everyone prays together, and people stand shoulder-to-shoulder in rows of prayer, all differences that might exist outside of prayer disappear. People of different races, ages, backgrounds, wealth, etc. all stand next to one another.
- When everyone prays together, if even one person's ṣalāh is accepted, inshāʾAllāh everyone else's will also be accepted.
- In Islam, the best person is not necessarily the richest, smartest, best looking, strongest, youngest, or oldest person. It is the person who has the most taqwā, or the one who is the most conscious of Allah (swt). When praying together, all other things that make us different disappear, and what is left is just Allah (swt) and ourselves.

Activity 4.4a: Review of Ṣalātul Jamāʿah

Fill in the blanks

1. One rule for ṣalātul jamāʿah is that the imām should say _____ before anyone else.

2. When the imām recites sūrahs out loud, we should remain _____ and listen to him.

3. When an imām moves, such as when going in sajdah, it is all right for us to move a little _____him, but definitely NOT _____ him.

4. In ṣalātul jamāʿah, it's better for the rows to be _____ and for everyone to stand _____ to _____.

5. It's better to let the _____, _____, and _____members of the community occupy the _____.

6. Write 5 benefits of ṣalātul jamāʿah:

_____

_____

_____

_____

_____

_____

_____

_____

Activity 4.4c: Masjid Research Project

Name: _____ Date: _____

1. **Research a famous masjid**
   - Answer the research questions on a separate paper
   - Include other relevant information
   - List sources
2. **Write an informative oral presentation**
   - About 300 words
3. **Create a 3-D model**
   - Use basic materials found in your home (ex: cardboard, tissue boxes, toothpicks, paper plates, popsicle sticks)
   - Create a title card with the masjid's name
   - Parents are encouraged to assist with the model

RESEARCH QUESTIONS:

- What is the name of the masjid?
- Where is it located? (city, country)
- When was it built?
- Who built it?
- Are there any important personalities buried there or associated with that masjid?
- Are there any āyāt of the Qurʾān or aḥādīth mentioned by a Maʿṣūm about the masjid?
- Are there any other important facts about the masjid?
- Have you visited this masjid? Include a little bit about your experience.

GRADING RUBRIC:	POINTS
Grading Rubric turned in	/ 5
Research turned in	/ 10
Written paper of oral presentation turned in	/ 20
Research: accurate and complete information, reflecting time and effort	/ 20
Oral Presentation: voice, eye contact, appropriate length	/ 20
3-D model: Well-designed, presentable, reflecting best effort	/ 20
Title card: Name of masjid clear and creative	/ 5
TOTAL:	/ 100

Comments: _____

CHAPTER 5:

ṢAWM

Lesson 5.1: Ṣawm (Fasting)

The Noble Prophet (ṣ) has said, "Allah (swt) says that fasting is for Me alone, and I Myself will give [My servant] its reward." In fact, Allah (swt) even tells us that the month of Ramaḍān, in which fasting is obligatory, is His month. This shows us how much Allah (swt) loves the act of fasting.

Fasting is an act of worship prescribed by Allah (swt). To fast means to stay away from certain things such as food and drinks, as well as unlawful deeds. This means that fasting is not just the fasting of your stomach, where you don't eat and drink, it also means that your soul has to fast by avoiding wrong deeds like backbiting, bad language, or looking at and listening to wrong things.

The first and most important part of fasting is the niyyah to fast. Niyyah is the intention you make in dedicating a particular action to Allah (swt). If you do not make the niyyah of fasting, that is, the intention of fasting for the sake of Allah (swt), then your fasting is not accepted and it becomes void (bāṭil).

Once you begin fasting, it is important that you know what does or does not break your fast. Intentionally drinking or eating will break your fast. According to some marājiʿ, fully submerging your head under water also breaks your fast, although showering does not. Spiritual sins, like gossiping, may also erase the good effects of your fast.

Imām Jaʿfar aṣ-Ṣādiq (ʿa) has said:

The day you fast should not be like other ordinary days. When you fast, all your senses — eyes, ears, tongue, hands and feet — should fast with you.

How can you do this?

For your eyes, just remember to keep your eyes away from unlawful things, like bad movies, tv shows, and commercials. Use this special gift of Allah (swt) for good acts, such as reading the Qurʾān and making duʿāʾ.

For your ears, remember to keep away from listening to things like gossip, lies, and ḥarām music.

As for your tongue, avoid using bad language or telling lies; do not spread rumors or gossip about other people. Instead, use your tongue to spread the word of Allah (swt).

How can your hands fast? Do not hurt others with your actions; instead, try to help them as much as you can.

What about your feet? Do not enter forbidden places; rather, go to places where Allah (swt) is remembered.

Above all, try to keep your heart and mind with you while fasting, because the fast, in its real sense, is not complete unless your thoughts, emotions, actions, and all aspects of your life become pure. Remember that fasting should be done for the pleasure of Allah (swt).

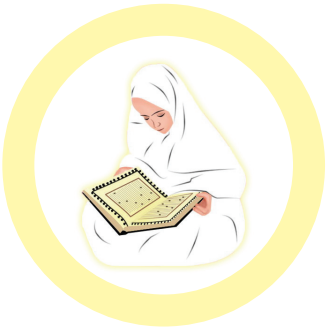
The Noble Prophet (ṣ) told Jābir bin ʿAbdullāh,

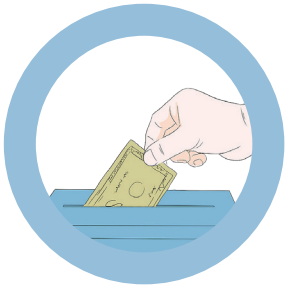
O Jābir, this is the month of Ramaḍān; whoever fasts in it during the day, stands to remember Allah (swt) during the night, controls his stomach, is chaste, and controls his tongue, shall pass cleansed from his sins the way the noble month passes.

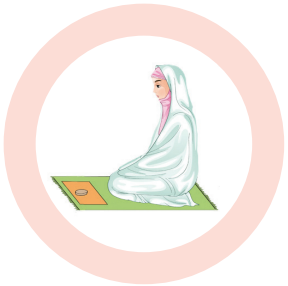
Fasting Tips

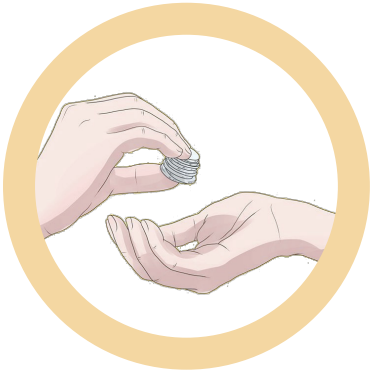
Fasting may seem difficult, but there are few things you can do to make it easier. The most important thing to keep in mind is that you are doing it for the pleasure of Allah (swt), who has given you everything you have! The pleasure of Allah (swt) and His rewards in this world as well as the next should be reason enough for us to fast. How many difficult things do we endure from time to time for the sake of a greater reward? Fasting is similar.

The second tip is to practice fasting either by doing partial fasts (like fasting half of the day) throughout the year as a way of getting your body used to hunger and thirst, or doing mustaḥab fasts occasionally throughout the year so that the month of Ramaḍān is made easier.









The Month of Ramaḍān

The month of Ramaḍān has been given special significance. Every action, whether good or bad, carries more weight in Shahr Ramaḍān. Thus, even though giving charity is important at all times, it is more important in the month of Ramaḍān. Likewise, lying is bad at all times, but it is worse in this month. Reciting the Qurʾān carries a lot of thawāb throughout the year, but in Shahr Ramaḍān the thawāb is even higher.

The purpose of this month is for us to have taqwā—or be God-conscious. This means that everytime we do, we should remember that Allah (swt) is watching. Think about it like this: are you more likely to be careful of your actions if you knew they were being recorded? The month of Ramaḍān is Allah (swt)'s most beloved month and He says we are His guests in this month. Fasting and doing good deeds during Shahr Ramaḍān is supposed to help us all year, by helping us become closer to Allah (swt) during this special time and receive even more blessings from Him.

Disobeying Allah (swt) in this month when we are His guests is especially harmful for us. When people disobey Allah (swt), it only affects themselves, He doesn't rely on us, rather, we rely on Him and need Him.

As His guests, though, it's even more disrespectful for us to do bad deeds in Shahr Ramaḍān. If someone invites us to their house as a guest, and we disrespect them, or are ungrateful, it's worse because they are opening their door to welcome us. It won't harm them, because they are still being generous, but it would hurt our own souls. We are the guests of Allah (swt) in this month where He has opened His doors of mercy. He is helping us to get closer to Him this month. When everything is helping you to become good and when we still don't take advantage of this by making bad choices, it's even worse. This is why good actions in this month are worth so much more and bad deeds in this month are so much uglier.

Remember: when you fast, make sure that you perform your good deeds with the intention of them being part of your fast so that you can really gain the pleasure of Allah (swt).

Remember: in Shahr Ramaḍān, 1 billion Muslims around the world are fasting with you!

Activity 5.1: Review of Ṣawm (Fasting)

1. What should be included in a fast apart from refraining from foods and drinks?
   a. Use your eyes to read Qurʾān and duʿās
   b. Refrain from gossiping and lying
   c. Give to the poor
   d. All of the above

2. Zaynab is fasting, and when she gets home from school, she hears her neighbors watching a TV show some classmates were talking about at school. What is the best decision for her during her fast?
   a. She should work on her homework even though all she can think about is that show.
   b. She should watch that show as well, if her parents allow her, or make a list of all the shows she wants to watch after her fasts are done.
   c. She should try her best to stay away from media, and can sleep (which is mustaḥab in Shahr Ramaḍān!) or help her parents around the house instead.
   d. None of the above.

3. Even when you're old enough, sometimes you need a great amount of courage to fast and you almost don't want to. Why should you still fast?
   a. To please Allah (swt).
   b. To lose weight.
   c. So that your friends see that you are a good Muslim.
   d. To show everyone you have a lot of self-control.

4. Make a list of things you COULD do while fasting and a list of things you SHOULDN'T do.

COULD do:	SHOULDN'T do:

5. Give examples of how Allah (swt) has given Shahr Ramaḍān more significance than other months?

6. It is okay to listen to ḥarām music and dance if you are fasting so long as you do not eat. True False

7. If you were asked by someone in school to explain why Muslims fast in Shahr Ramaḍān what would you say? What does Shahr Ramaḍān mean to you?

8. What would be the hardest thing for you to do as part of fasting?

9. Imām Jaʿfar aṣ-Ṣādiq (ʿa) has said, “The day you fast should not be like other ordinary days. When you fast, all your senses—eyes, ears, tongue, hands and feet—must fast with you.” What does this mean?

10. How can you use your hands to fast?

CHAPTER 6:

ḤAJJ

Lesson 6.1: Ḥajj

Imām ʿAlī Ibn Abī Ṭālib (ʿa) has said:

By Allah (swt), keep the house of your Lord in mind. Do not disregard it as long as you remain (alive) because surely if it is ignored, then you won't be spared (from His punishment).

If you love someone, you need to show your love by visiting them in their home. Ḥajj is when you go and visit Allah (swt)'s home. No true friendship and love can be established if you refuse to visit the loved one's home. Through visitation, you show kindness, and kindness is shown to you.

Ḥajj is an important part of the Furūʿ ad-Dīn. It must be performed at least once in your lifetime if you are physically and financially able to do so. When a person makes the intention for Ḥajj, he/she has to make sure that his/her niyyah, or intention, is solely for pleasing Allah (swt) and not other people or for the sake of something else.

Our Noble Prophet (ṣ) has said:

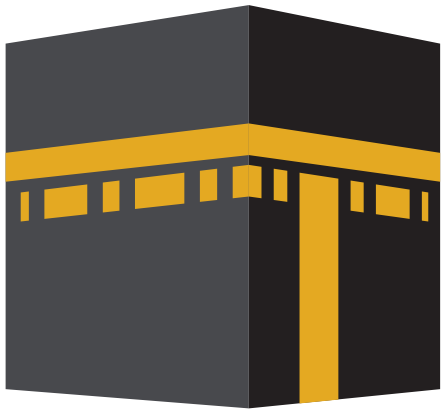
Go for Ḥajj, and you will become rich. The reward for Ḥajj is Jannah and for ʿUmrah is forgiveness for every sin. Ḥajj and ʿUmrah both take away poverty and sins just as sandpaper cleans away rust from iron. It is a kind of jihād. One who goes out for Ḥajj or ʿUmrah gets a reward and millions of benefits at every step. Millions of his/her sins are forgiven. Any penny he spent in the way of Allah (swt) becomes stored with Him and multiplied by thousands.

Ḥajj is performed in two parts:

ʿUmrah at-Tamattuʿ – Performed anytime between 1st Shawwāl and 8th Dhul Ḥijjah. Before entering Mecca, one must be in a state of iḥrām.

Ḥajj at-Tamattuʿ – (Commonly known as Ḥajj) is performed from 9th to 13th of Dhul Ḥijjah.

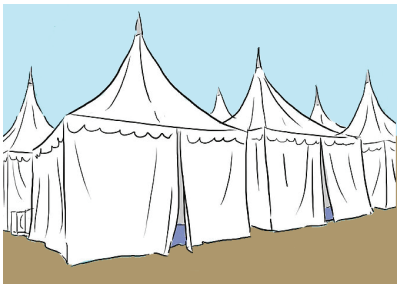
There are certain conditions that have to be met before Ḥajj becomes wājib on an individual. Ḥajj also has many wājib components within it, but this will be studied in more detail in later grades.

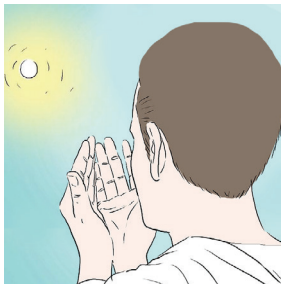


ḤAJJ DICTIONARY

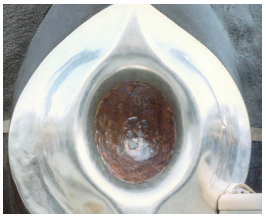
ʿArafah:

A long and wide open place where pilgrims go on the 9th of Dhul Ḥijjah. They stay there till sunset, worshiping Allah (swt). The Mountain of Mercy (Jabal ar-Raḥmah) is in ʿArafah. The stay at ʿArafah is known as wuqūf.





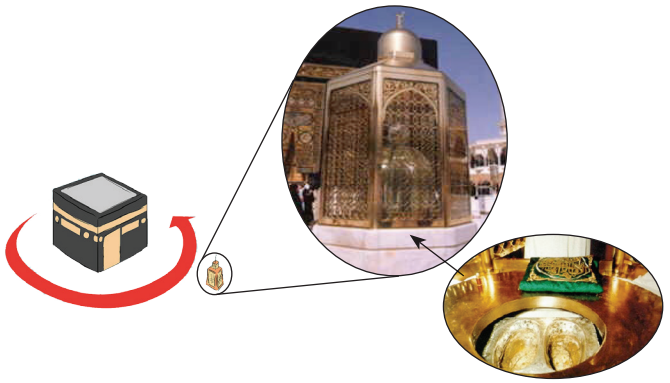
Al-Ḥajar al-Aswad:



The black stone in the Kaʿbah which was sent down from Heaven.

Iḥrām:

Special clothes for pilgrims. The iḥrām is two pieces of white unstitched material for men. Women can choose to wear white as well but do not have to.



Maqām Ibrāhīm:

A stone near the Kaʿbah with the footprint of Nabī Ibrāhīm (ʿa) on it. Pilgrims recite the ṣalāh of ṭawāf behind it.

Minā:

The pilgrims go to Minā on the 10th of Dhul Ḥijjah. Here, they throw 7 pebbles at each of the three pillars that symbolize where Shayṭān stood, trying to misguide Prophet Ibrāhīm (ʿa), carry out the sacrifice and cut off part of their hair or nails as taqṣīr/ḥalaq.

Mīqāt:

A place from where the pilgrims put on the iḥrām.

Muzdalifah:

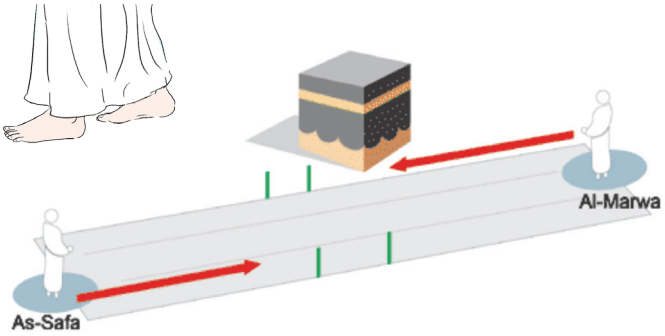
The pilgrims go to Muzdalifah at sunset on the 9th of Dhul Ḥijjah. They stay there for the night and collect pebbles to use in Minā.

Sacrifice:

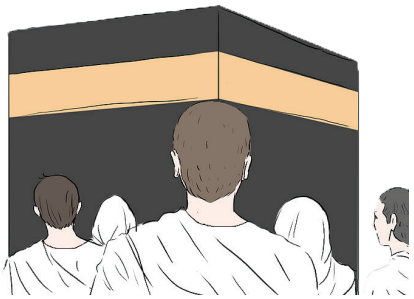
On the 10th of Dhul Ḥijjah, pilgrims sacrifice an animal in memory of the sacrifice of Nabī Ibrāhīm (ʿa).

Saʿy:

Every pilgrim has to walk seven times between Ṣafā and Marwah, the two hills near the Kaʿbah.



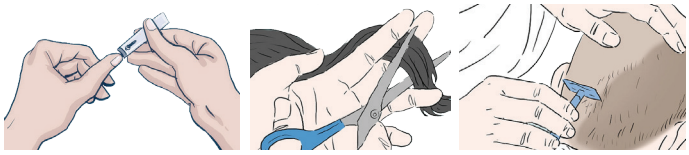
Talbiyah:



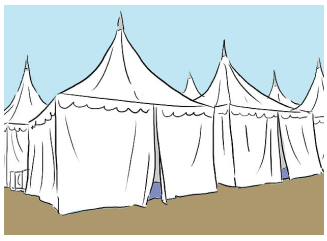
The pilgrims recite the talbiyah as part of the iḥrām. Talbiyah is the prayer that the pilgrim makes in order to announce that his or her intention for the Ḥajj is only for Allah (swt). Pilgrims recite this throughout their performance of the Ḥajj.

Taqṣīr:

After finishing the rituals of Ḥajj, pilgrims cut off part of their hair or nails. In Arabic, taqṣīr means to "make shorter," which is in reference to making hair or nails shorter.



Wuqūf:



The staying in ʿArafah is known as wuqūf.

Activity 6.1a: Review of Ḥajj

1. There are two parts to Ḥajj; one is called _____ and the other is _____.

2. The first part of Ḥajj can be performed from the 1st of Shawwāl to _____ and the second part is performed from 9th Dhul Ḥijjah to _____.

Circle the correct answer

3.	To perform Ḥajj is part of the:	Uṣūl ad-Dīn	Furūʿ ad-Dīn
4.	If certain conditions are met, it is wājib to perform Ḥajj once in your lifetime.	True	False
5.	Ṭawāf means walking between the hills of Ṣafā and Marwah 7 times.	True	False
6.	Saʿy means to go around the Kaʿbah 7 times.	True	False

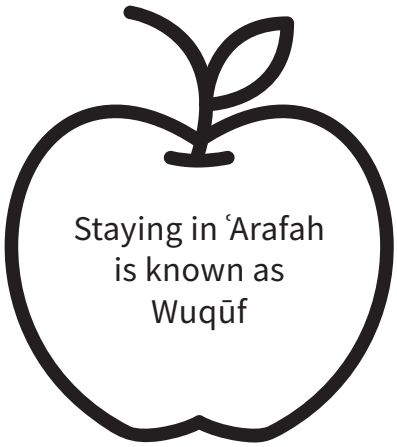
7. Al-Ḥajar al-Aswad is _____

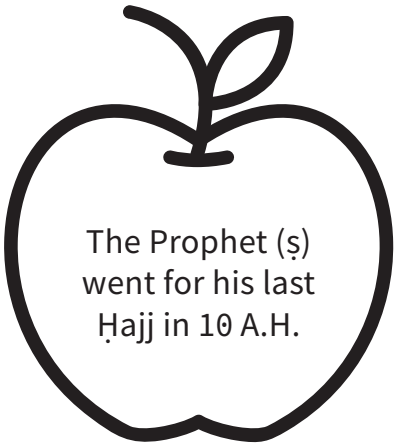
_____.

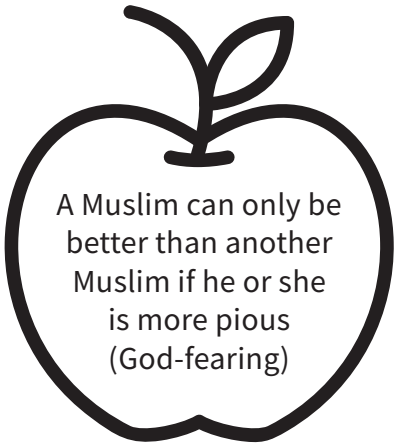
Activity 6.1b: Separate the Apples

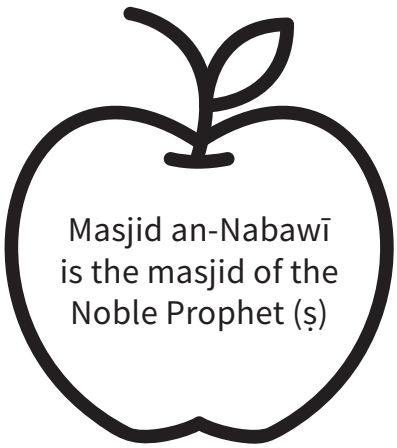
Some of the apples below are rotten because they have a false sentence written on them. The good, juicy apples have a true sentence written on them.

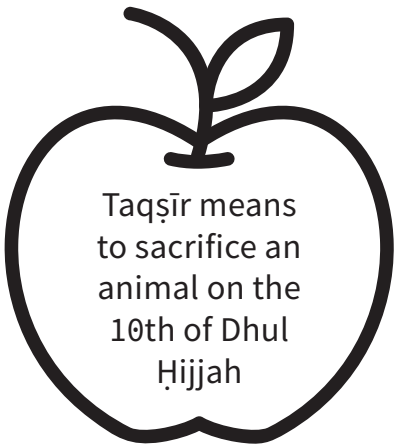
Circle the good apples and cross out the rotten ones.











CHAPTER 7:

FURŪʿ AD-DĪN: A CLOSER LOOK

Lesson 7.1: Khums

KHUMS is a tax
used for the spread of Islam.

After Prophet Ismāʿīl (ʿa) discovered the well of Zamzam, people from all over the area came to take water from it. As a result, it dried up and was thus hidden for a long time. One day, Allah (swt) inspired ʿAbdul Muṭṭalib through a dream where to find the well. ʿAbdul Muṭṭalib was a righteous man and the grandfather of Prophet Muḥammad (ṣ), so these dreams were not out of the ordinary for him. When ʿAbdul Muṭṭalib found the well, he was surprised to also find a lot of treasure that had been buried a long time ago by the sons of Prophet Ismāʿīl (ʿa). ʿAbdul Muṭṭalib gave away 1/5th of the treasure he found to charity and kept 4/5 of it for himself. Therefore, ʿAbdul Muṭṭalib was the first person to ever give khums. Khums literally means one-fifth of something, and the custom started by ʿAbdul Muṭṭalib eventually became a wājib part of the religion of Islam.

Some Items Khums Should be Paid on:

1. Savings at the end of the year. After accounting for the necessary expenses for your family, you must pay 20% on the remaining money.
2. Anything taken from the sea (e.g. pearls).
3. War remains (taken by Muslims) from the enemy (non-Muslims) in the battlefield.

Khums can be given in items or cash.

Where Does Khums Go?

Khums money has to be divided into two equal parts:

1. One half of the total khums is given to the needy among the sādāt. This is called the "portion of the sādāt" or **sahm as-sādāt**. Sādāt is the plural form of sayyid, a person who comes from the family of the Prophet (ṣ).
2. The other half of the total is **sahm al-Imām** and belongs to the 12th Imām (ʿaj). Sahm al-Imām means "the portion of the Imām." During the ghaybah of the Imām (ʿaj), this part of the khums is given to your marjaʿ. Because it is difficult to reach a mujtahid, we usually give it to someone who is his representative, such as the local ʿālim. With permission, he can use this money to build masājid, schools, etc.

KHUMS
20% or one fifth of a year's savings

Half is given to needy persons from the family of the Noble Prophet (ṣ)	Half is for our 12th Imām (ʿaj)

Activity 7.1: Review of Khums

Answer the questions from the lesson.

1. Khums refers to the amount of money you earn for the year.
   a. True
   b. False
2. Khums is 20% (or 1/5th) of your savings after you have subtracted your expenses.
   a. True
   b. False
3. If I have a savings of $1000 at the end of the year after all my expenses have been taken care of, then I can keep $____ but have to give $____ as khums.
   a. 500; 500
   b. 200; 800
   c. 800; 200
   d. 400; 600
4. Half of the khums I take out goes to:
   a. Needy relatives of the Prophet (ṣ)
   b. Poor relatives of your country's president
   c. Your own pocket
   d. Your best friend (Sayyid or not)
5. The other half of the khums is:
   a. A gift for your favorite shaykh.
   b. A gift for your favorite Sunday school teacher
   c. For the 12th Imām (ʿaj) and can be given to the mujtahid whose taqlīd you do.
   d. None of the above
6. If the mujtahid you are following allows you to do this, what are some ways you can spend the money that should go to our Imām (ʿaj)?

_____

_____

Lesson 7.2: Jihād

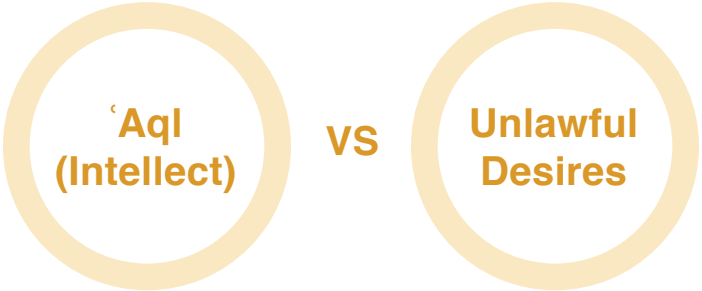
The sixth of the Furūʿ ad-Dīn, jihād, means to struggle and defend in the path of Allah (swt). Many people think that jihād means engaging in a holy war; however defense in the path of Allah (swt) is only one meaning of jihād.

After a tiresome battle in which the Muslims had become victorious, the Muslims were heading back. As they returned, the Noble Prophet (ṣ) congratulated them on just having completed the minor jihād. Confused, one of his companions asked, "If this is the minor jihād, then what is the major jihād?" The Prophet (ṣ) replied, "The major jihād is your struggle against yourself!"—meaning, the struggle against your evil desires.

The **minor jihād (jihādul aṣghar)** is the most well-known form of jihād due to its wide coverage in the media. Minor jihād involves defending against an aggressive group or unjust ruler. In this sense, one may think of the minor jihād as a "fighting jihād." Like soccer or most team sports, this kind of warfare can either be defensive or offensive. Defensive is fighting back when your enemy attacks you first, whereas offensive is when you attack your enemy first. Unlike defensive jihād, most shīʿah mujtahids believe that no one is allowed to conduct an offensive jihād unless the Prophet (ṣ) or Imāms (ʿa) ask them to.

The **major jihād (jihādul akbar)** is a personal jihād that involves a spiritual struggle inside our hearts and minds. It is called the major jihād as it is the most difficult to do. It is difficult because it involves an ongoing struggle against bad desires from the day a person becomes bāligh to the day he or she dies. These bad desires can refer to many things, including jealousy, backbiting, watching ḥarām things on TV, or even the desire to be lazy and not help people. There are also other kinds of desires that are not bad in and of themselves, but only become "bad" because they are not fulfilled properly. For example, meat is permissible to eat but one must be careful to only eat meat that is ḥalāl and not eat meat that is ḥarām like pig's meat. In this sense, the major jihād is a deeply "personal" and "spiritual" jihād, which is why it must be fought in the hearts and minds of every Muslim.

This "personal" and "spiritual" jihād is therefore a struggle between two opposite forces: the heart/mind and bad desires. In this struggle between your heart/mind and your bad desires, it is your heart and mind that must win.



Activity 7.2: Review of Jihād

Answer the questions from the lesson.

1. Fighting in a just war against aggressors is an example of the major jihād. T F

2. The major jihād is your daily struggle against any desires. T F

3. Jihād always involves war or at least some physical fighting. T F

4. Give a few examples as to how you can perform the major jihād.

_____

_____

_____

_____

_____

_____

DISCUSSION TIME

Get together in groups and discuss the life events below. Be specific in terms of how they relate to your own personal jihād of choosing between right and wrong.

1. When doing homework
2. During or before ṣalāh
3. With your friends
4. At a party
5. Lunch time at school

Lesson 7.3: Amr bil Maʿrūf

Let there arise out of you a nation who will invite to goodness and enjoin what is right and forbid what is evil.
(Sūrah 3: Verse 104)

Amr bil maʿrūf is the seventh of the Branches of Islam and it means guiding others to do good. If a person is not fulfilling the obligations laid down by Allah (swt), it is obligatory, with certain conditions, to guide him or her to the right path provided we have some hope that he or she will follow the guidance we give him or her.

This is a very important branch of Islam. Everything that has been ordered by Allah (swt) has been called **maʿrūf** (i.e. good), such as ṣalāh, fasting, khums, and zakāh. Examples of these also include those things that have been recommended by Islam, like feeding and welcoming guests, teaching about Islam, having good akhlāq, i.e. having a pleasant character.

Amr bil maʿrūf becomes wājib under 4 conditions:

1. You know what is right and what is wrong.
2. You have some hope that the advice will be followed.
3. The person whom you want to advise insists on doing wrong.
4. You are confident that amr bil maʿrūf and your actions will not be the cause of serious harm to yourself or others. There are some exceptions to this rule, including when it is important to take a stance against a government or a large group of people, which we will discuss in the future.

Amr bil maʿrūf is **wājib al-kifāʾī**. This means that once you have advised a Muslim to do the right thing, and it is being done by the person, it is no longer wājib to advise them, or keep reminding them to continue doing the good action. Kifāʾī means that if amr bil maʿrūf becomes wājib, only one person has to do it and try to help their fellow Muslim until they take that advice. Again, remember there are very specific conditions for this act.

As you get older, you will find that while it is a very hard task, it is also very rewarding and improves our own patience and akhlāq while we carry it out. Remember, we should always treat others well, and respect them, and ensure we are not talking down to them or accusing them unnecessarily, in a way that will make them feel bad.

It is important to *nicely* encourage our fellow believers to do the right thing, and help them only until they get there. It is not necessary to keep

reminding someone of how they used to be, or to unnecessarily remind them to do good deeds when they already are doing them.

Stages of doing amr bil maʿrūf:

1. With your heart: Wanting the person to do the good thing, and making the intention that through your actions, you will encourage him to do the good thing. For example, if you see a Muslim behaving un-Islamically, but you do not know them and cannot advise them, you can still think about why this action is bad and pray for their guidance.

2. With your tongue: By talking to the person and persuading them in the most effective manner. This may involve a personal conversation with a friend, or, like the examples we have of our Imāms (ʿa), indirectly demonstrating to them in kind ways how to improve their actions. Perhaps this means sending them a video or a lecture about their actions that may make them think deeper and improve their behavior. Remember, every case requires a different type of action, and it is important for us to be kind, encouraging, and caring when dealing with our fellow believers, especially when trying to help them. Without these three values, it is very unlikely you will be successful, and you can potentially make the situation worse, so your own behavior and actions are important here.

3. With your actions: You can make use of your facial expressions to signal your displeasure. This may also involve showing them the right thing to do. In each case, you should always have the intention that you want to help them as much as possible. Another effective technique may be to find someone to help them, such as a friend who is closer to them, or who perhaps has a bit more experience helping with a specific problem. For example, you may ask a shaykh or scholar how to help them, and then implement it, or ask their best friend to speak with them about the matter instead.

Think Out Loud:

Sometimes, we see Muslims loudly arguing or debating with other Muslims about their actions, both online and in person. Is this amr bil maʿrūf? How would you make this approach more effective?

Activity 7.3: Review of Amr bil Maʿrūf

Answer the questions from the lesson.

1. Amr bil maʿrūf is the _____ Branch of Islam, and it means _____.
   a. Tenth; behaving well with elders
   b. Seventh; inviting others to do good
   c. Ninth; eating ḥalāl food
   d. None of the above

2. Amr bil maʿrūf becomes wājib under which condition?
   a. You know what is right and what is wrong
   b. You have some hope that the advice will be followed
   c. The person whom you want to advise insists on doing wrong
   d. You are confident that by doing amr bil maʿrūf and nahy ʿanil munkar, you will come under no personal or financial harm.
   e. All of the above

3. What does wājib al-kifāʾī mean?
   a. It is wājib and if you don't do it, you have to pay kaffarah
   b. It is wājib on all, but if one person does it, it is no longer wājib on the others
   c. It is only wājib at the time of kifāʾi.
   d. It is wājib on everyone, so no one person has to take responsibility in doing it

4. Give two examples of ways you can practice amr bil maʿrūf.

   _____

   _____

   _____

5. You and your good friend are about to pray and you know your friend does not have wuḍūʾ because they just woke up from a nap. You also know that your friend has not just forgotten to do wuḍūʾ. How would you do amr bil maʿrūf?

   _____

   _____

   _____

Lesson 7.4: Nahy ʿanil Munkar

"You are the best community that has been raised up for mankind; you enjoin what is right and forbid what is evil, and you believe in Allah (swt)"
(Sūrah 3: Verse 110)

Nahī ʿanil munkar is the 8th Furūʿ ad-Dīn. It means to stop others from doing bad. This means that we should stop people from doing what Allah (swt) deems as bad provided that it does not cause us or someone else harm.

Munkar means everything that has been forbidden in Islam, such as drinking, gambling, listening to music, eating pork, etc. It can also mean helping someone who is doing something incorrectly to do it correctly.

Just like amr bil maʿrūf, nahī ʿanil Munkar is wājib al-kifāʾī. Once somebody has taken up this responsibility, other Muslims do not have to do it.

Let's take a look at this story below to see a beautiful example:

One day, an old man sat to do his wuḍūʾ. Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa) who were very young at the time, watched him. They immediately realized that the old man was not doing his wuḍūʾ correctly, but hesitated to tell him directly. Perhaps the old man would feel humiliated by two young boys, or he might even lose interest in the act of worship.

Sitting next to him, they started to do the wuḍūʾ and during the wuḍūʾ, Imām Ḥasan (ʿa) said: "O Ḥusayn, my wuḍūʾ is correct and more perfect than yours."

In reply, Imām Ḥusayn (ʿa) insisted that his own wuḍūʾ was better than Imām Ḥasan's.

Finally they said: "Let us refer to this gentleman. He is older than us and should be able to decide."

The old man was listening patiently. The boys performed their wuḍūʾ under his supervision, one after the other. And when they had finished, he realized the wuḍūʾ done by the boys was better than his own! It was his own wuḍūʾ which was incorrect. Turning to Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa), he gently said, "The wuḍūʾ done by both of you is correct, and I cannot judge between you. I am grateful that you chose to guide me in such a beautiful manner."

Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa) neither criticized the old man, nor told him his ignorance of the rulings. In fact, they did not refer to his way of performing wuḍūʾ, nor did they call his action incorrect. Instead, they performed wuḍūʾ themselves and taught the old man its correct way indirectly. The result of this polite and wise criticism was that the old man realized his mistake on his own, learned how to perform wuḍūʾ correctly, and thanked them for their kindness.

Think Out Loud:

Why is it difficult to discourage someone from doing bad actions? If you were doing something that was discouraged by Islam, what would be the most effective way to persuade you to try to be a better Muslim?

There are 3 stages for discouraging those things that are forbidden in Islam.

1. With your heart: Having dislike for the bad deed, and promising yourself you will try your best to not do the same bad deed. You can also make the intention of trying to help the person when you learn a bit more, if you are not able to do the other stages at this point.

2. With your tongue: A good strategy is to try to help the person committing the bad deed by talking to them and persuading them in the most effective manner. It is also a good idea to demonstrate a good action yourself, or help put them in an environment where they will be able to see why the bad deed is not liked by Allah (swt). Again, remember from the amr bil maʿrūf lessons that this requires care, sensitivity, and kindness. These three attributes are an asset for every believer and are commendable akhlāq.

3. With your actions: Having dislike for the bad deed, and through your actions encouraging them to refrain from it. For example, you can make use of your facial expressions to show dislike for the deed, but in a respectful manner.

We know from our history and Islamic stories that those who practice amr bil maʿrūf and nahy ʿanil munkar are amongst those who occupy a high position in the sight of Allah (swt), and He groups them among His most successful servants.

Activity 7.4: Review of Nahy ʿanil Munkar

Answer the questions from the lesson.

1. Nahī ʿanil munkar is the ____ Branch of Islam. It means to stay away and forbid those things that are _____.
   a. Eighth; forbidden
   b. Tenth; makrūh
   c. Ninth; mubāḥ
   d. Eleventh; mustaḥab

2. Munkar means everything that has been_____ in Islam, like drinking, gambling, listening to music, eating pork, etc.
   a. Allowed
   b. Forbidden
   c. Sacrificed
   d. All of the above

3. Describe at least two ways to practice nahī ʿanil munkar.

_____

_____

_____

_____

_____

4. Describe a situation in which nahī ʿanil munkar would have to be done and how you would approach the situation.

_____

_____

_____

_____

_____

Lesson 7.5: Tawallī

Tawallī is the 9th Branch of Islam, or Furūʿ ad-Dīn. It means to love and follow the teachings of the Ahlul Bayt (ʿa). Loving and following teachings of the Prophet (ṣ), and his Ahlul Bayt (ʿa) is none other than loving and obeying Allah (swt).

In the Qurʾān, Allah (swt) tells us:

Say [Muḥammad], "If you love Allah (swt), follow me, Allah (swt) will love you and forgive your sins. For Allah (swt) is All-Forgiving and All-Merciful." (3:31)

One beautiful day, a man came to Prophet Muḥammad (ṣ) with a sad look on his face. The Prophet (ṣ) asked him, "What is wrong my dear companion? Why do you look so sad?" The man replied, "We come to you during the day and night; we look at you and sit with you. Tomorrow, you will be raised with the other Prophets of Allah (swt), and we will not be able to see you anymore." The Prophet (ṣ) did not say anything, but later Angel Jabrāʾīl came down and revealed to him the following verse:

Those who obey Allah (swt) and His messenger shall be among those upon whom Allah (swt) has bestowed His blessings: the Prophets, and those who never strayed from the truth, and those who [with their lives] bore witness to the truth, and the righteous ones: and how good a company are these! (4:69)

The Ahlul Bayt (ʿa) are a sign of the true path. They are role models and perfect examples of human ethics and conduct (akhlāq), guidance, and good work. They have set examples for us, and given us a direction to follow so that we do not fall away from the right path.

Love of the Prophet (ṣ) and his Ahlul Bayt (ʿa) is mandatory for all Muslims. Before his death, Prophet Muḥammad (ṣ) said that he was leaving us two things for guidance: the Qurʾān and his Ahlul Bayt (ʿa). This means that we must love those whom Allah (swt) loves. Loving what Allah (swt) loves helps us grow closer to Him. As such, without loving the Ahlul Bayt (ʿa) our closeness to and relationship with Allah (swt) will be limited.

DISCUSSION

Turn to a partner and discuss the following questions:

- What is this "love" that we are commanded to express toward the Ahlul Bayt (ʿa)?
- In what ways can we express love for the Ahlul Bayt (ʿa) and stay away from their enemies?

It is reported in Al-Kāfi (Vol. 2, P. 74, Ḥādīth #3) that Imām Muḥammad al-Bāqir (ʿa) was addressing Jābir and said:

"O Jābir, do you think that it is enough for anyone just to claim with his tongue that he loves the Ahlul Bayt (ʿa)? With such a claim, does he become our Shīʿah? Jābir, I swear by the Almighty that until a person is conscious of Allah (swt) and obeys Him, he cannot claim to be our Shīʿah. He must be humble, trustworthy, frequently remember Allah (swt), fulfill his obligations of ṣalāh and fasting, be kind to his parents, assist and be kind to his neighbors, the poor, those in debt, as well as show sympathy and affection to orphans. He must always be truthful. He should read the Qurʾān, and stop himself from saying anything but good to others. Without these qualities he cannot be known as our Shīʿah."

It is easy to say something, but it is more difficult to act upon it. Actions speak louder than words. Our actions should serve as proof to the fact that we are the followers of the Ahlul Bayt (ʿa).

Imām al-Bāqir (ʿa) further added:

"O Jābir, it is not enough for any person only to say with his words that he loves Imām ʿAlī (ʿa) and the Ahlul Bayt (ʿa). He must follow the 'sīrah' (way of life) of the Noble Prophet (ṣ) and his Ahlul Bayt (ʿa) and act according to their 'sunnah' (words and actions). If he does not, then his claim of love for the Ahlul Bayt (ʿa) cannot benefit him."

The Imām (ʿa) then emphasized that without **"ṭāʿah"** (obedience and submission), nobody can achieve closeness to Allah (swt) and said:

"We do not like them to claim our friendship if they do not fulfill all the conditions. A sinful person is our enemy. Without performing good deeds and avoiding sins, any claim of friendship to us is of no use."

Activity 7.5: Review of Tawallī

Answer the questions from the lesson.

1. What does tawallī mean?
   a. To always read Qurʾān
   b. To do good and abstain from evil
   c. To look up to the Ahlul Bayt (ʿa) as role models, love them, and follow their example by trying to be better Muslims and abstaining from committing sins.
   d. To say we love the Ahlul Bayt (ʿa)

2. Zahra and Iman go to Sunday school regularly, read the Qurʾān, pray regularly, and always try and emulate the Ahlul Bayt (ʿa) by following their teachings. Are they practicing tawallī? Why or why not?

   _____

   _____

   _____

3. Ali says he loves the Ahlul Bayt (ʿa) and Prophet Muḥammad (ṣ). He always attends programs at the masjid; however, he is always disrespectful to his parents and bullies his little sister. He only prays ṣalāh when he feels like it and lies to his friends. Is Ali following the sīrah of the Ahlul Bayt (ʿa)? How can you follow the sīrah of the Prophet (ṣ) and his Ahlul Bayt (ʿa) in your daily life?

   _____

   _____

   _____

4. What does ṭāʿah mean?
   a. Obedience and submission
   b. Submission and comfort
   c. Doing good
   d. Surrendering to the will of Allah (swt)

Lesson 7.6: Tabarrī

Tabarrī is the 10th of the Furūʿ ad-Dīn (the Branches of Islam). It means keeping away from oppressors, particularly those who are cruel and evil against the righteous servants of Allah (swt). By keeping away from them, we keep away from their evil influence and actions. Remember that bad influences are real; bad friends will influence you to do bad things without you even knowing it.

Practicing tabarrī includes keeping ourselves away from those who do evil. Muslims have the duty to condemn evil acts whether committed by Muslims and non-Muslims alike. Failing to do so makes one a supporter of evil.

The Ahlul Bayt (ʿa) have forbidden us to associate with and befriend the enemies of Allah (swt), the Ahlul Bayt (ʿa), and Islam. One day, the Prophet (ṣ) asked his companions, "What is the most firm handhold one can hold onto in order to keep his faith?" They said, "Allah (swt) and His Messenger know better," and then some said ṣalāh, while others said zakāt, ṣawm, Ḥajj and ʿumrah, and jihād. The Prophet (ṣ) said, "Everything you mentioned is excellent but it is not the right answer. The firmest handhold for faith is to love for Allah (swt) and dislike for Allah (swt) and to follow those who are close to Allah (swt) and stay away from the enemies of Allah (swt)."

To simply claim that we dislike the enemies of the Ahlul Bayt (ʿa) is not enough because words are not enough. We must disassociate ourselves from their way of life and pledge not to follow their sinful behaviors such as lying, cheating, backbiting, hurting others' feelings, stealing, and being disrespectful to parents and elders.

Activity 7.6: Review of Tabarrī

Answer the following questions from the lesson.

1. Tabarrī is the 10th pillar of the Islamic Branches of Religion.

   True False

2. Tabarrī means keeping ourselves clear of those who are cruel and evil toward all righteous servants of Allah (swt), by denouncing and disassociating ourselves from evil and refraining from committing sins. We should also try not to sin the way the enemies of the Ahlul Bayt (ʿa) did.

   True False

3. Zainab is on a field trip to San Francisco with her class. She witnesses someone taking off a girl's ḥijāb and bullying her at the train station on her way to San Francisco. Zainab is really upset about the incident and is bothered by it the entire day. Zainab comes home and tells her older sister about the incident. Her older sister feels sorry for the girl and lets the incident go and tells Zainab that such things happen and that we cannot worry about everything that happens to others. Do you think that Zainab's sister is practicing tabarrī? If not, what do you think Zainab's older sister should have done in such a situation?

   _____

   _____

   _____

   _____

   _____

4. We hurt the Ahlul Bayt (ʿa) if our actions are not according to the tenets of Islam.

   True False

CHAPTER 8:

TAQLĪD

Lesson 8.1: Taqlīd

Taqlīd is to obey Islamic laws in accordance with the rulings of a mujtahid.

We cannot be experts in everything. For many things in our daily lives, we seek advice from experts. If we get sick, we go to a doctor. Becoming a doctor is not easy as you need to spend a long time in school and do a lot of hard work.

Similarly, whenever you have a question about ḥarām and ḥalāl, or what is wājib and what is not, you need to ask an expert in Islamic law. An expert in Islamic law is called a **mujtahid**. A mujtahid has spent many years studying Islamic law and other subjects so that one day, he may answer your questions. However, not all mujtahids are equal in knowledge. Some mujtahids have more knowledge than others. Just like it is wise to follow the most knowledgeable doctor, it is your duty to find out who the most knowledgeable mujtahid is. The Arabic or Islamic word for "most knowledgeable" mujtahid is aʿlam. The mujtahid you consider to be the most knowledgeable should be the one you follow. The mujtahid whom you follow and consider to be the most knowledgeable is called your marjaʿ. The act of following a marjaʿ is called taqlīd, which literally means to "imitate" since you imitate the rulings of your marjaʿ. The person who does taqlīd is called a **muqallid**.

It is obvious that not everyone will agree who the most knowledgeable mujtahid is, which explains why we have multiple marājiʿ in the world like Āyatullāh Khamenei or Āyatullāh Sīstānī. A marjaʿ usually has a book on Islamic law that represents his views on Islamic law. This book is called a risālah.

It is obligatory to become a muqallid once a person has become bāligh, that is, when a person reaches the age of religious responsibility in which matters like ḥijāb and prayer become wājib.

A girl becomes bālighah upon completing her ninth lunar year in accordance with the Islamic calendar.

A boy generally becomes bāligh when he sees signs of puberty.

Remember that Islamic law is concerned with your actions, which is what the Furūʿ ad-Dīn are about. As such, taqlīd in Islamic law is really taqlīd in the Furūʿ ad-Dīn. The Furūʿ ad-Dīn outline the general principles of action in Islam, but Islamic law covers its details.

In order to act on the Furūʿ ad-Dīn, you must either:

1. Become a mujtahid, which means that you are an expert in Islamic law yourself and you do not need to do taqlīd of anyone.
2. Do taqlīd of a mujtahid if you are not a mujtahid yourself.
3. Observe **iḥtiyāṭ** (caution) and follow the strictest ruling after having read the risālah of every marjaʿ.

Requirements of a Marjaʿ

For a person to be a marjaʿ, some requirements are:

1. Bāligh
2. ʿĀqil (sane)
3. Ithnā ʿasharī Shīʿah (follower of the 12 Imāms)
4. ʿĀdil (just); is not known to sin.
5. Alive when you begin his taqlīd
6. Aʿlam (most knowledgeable)
7. Male

Some sources used by marājiʿ to give a fatwā are:

- Qurʾān
- Ḥadīth

A **fatwā** is an Islamic ruling issued by a marjaʿ that one must follow.

How to identify the marjaʿ who best meets the conditions:

1. By a person's own personal knowledge if he himself is a religious scholar.
2. By the testimony of two just Islamic experts that have the same opinion.
3. Through one person whom you trust (who does his or her research) and gives you certainty on the matter.
4. By the degree of popularity which leaves no doubt as to a person being the most knowledgeable.

Remember, all obligatory actions become wājib once you become bāligh. The first thing you should do is your niyyah for which marjaʿ you will do taqlīd of.

Activity 8.1: Review of Taqlīd

Circle the correct answer.

1. In the matter of Islamic laws, we must obey the rulings of the experts of that law. These experts are called:
   a. Muqallid
   b. Mujtahid
   c. Taqlīd
   d. All of the above

2. The one who follows the orders of the mujtahid is called a:
   a. Muqallid
   b. Mujtahid
   c. Taqlīd
   d. Marjaʿ

3. The act of obeying the fatwā of your mujtahid is called:
   a. Muqallid
   b. Mujtahid
   c. Taqlīd
   d. Marjaʿ

4. Some qualities that a mujtahid must have:
   a. Bāligh
   b. ʾĀqil (sane)
   c. Ithnā ʾasharī (follower of the 12 Imāms)
   d. ʾĀdil (just)
   e. All of the above

5. You follow a mujtahid by:
   a. Making niyyah of who you follow
   b. Going to visit them
   c. Doing ijtihād
   d. Using the Qurʾān
   e. All of the above

CHAPTER 9:

ḤAYĀʾ AND ḤIJĀB

Lesson 9.1: Ḥayāʾ and Ḥijāb

Ḥayāʾ

We know that the best way to get closer to Allah (swt) is to do what He has commanded us to do. This is our taklīf. Taklīf means "responsibility from Allah (swt) for human beings." For example, doing ṣalāh is a taklīf from Allah (swt), which means it is our responsibility to do, and it will help us become closer to Him.

Having taklīf from Allah (swt) is an honor because:

1. Allah (swt) considers you important enough to be given responsibility
2. This responsibility is given by Allah (swt), and everything that He gives is precious
3. By performing this responsibility, you can become closer to Allah (swt) and become a better person

Ḥayāʾ is an internal strength that leads to modesty, due to a consciousness that we are in the presence of Allah (swt). Modesty is to have behavior, manner, and an appearance intended to avoid acting improperly or indecently.

One of our responsibilities—taklīf—is to observe the Islamic dress code, and interact with others, especially the opposite gender, in an Islamic way. Ḥijāb is one of the manifestations of ḥayāʿ, but it is not the only way we are supposed to be modest.

Imagine the way that Imām Ḥusayn (ʿa) interacted with people. How do you think he interacted with them? Similarly, how do you think Sayyidah Zaynab (ʿa) interacted with others?

Bulūgh

As boys and girls grow into men and women, they change physically and emotionally. This age of maturity is also called the age of responsibility (bulūgh). Boys become bāligh around the ages of 12 to 13 years, but it can be earlier or later. Girls are considered to be bālighah from their 9th Islamic birthday. Whatever is wājib on adults, like ṣalāh, ṣawm, and ḥijāb, starts from the age of bulūgh. Most rules of Islam and modesty are the same for both men and women, but Allah (swt) made us differently, so some of the rules are different. Men and women complement each other, and these rules are guidelines to help us reach perfection.

When you reach this age, you have more responsibility in the eyes of Allah (swt) because He is All-Wise, and knows that this is the best way for us to grow closer to Him. We should be following a marjaʿ, who may have more specific rulings about covering and modesty. We have covered the general rulings for maḥrams in this lesson.

What are some of the things I should do when I become bāligh?

- Know my taklīf
- Pray
- Fast
- Follow a marjaʿ

- Observe ḥijāb

Who Is Maḥram and Non-Maḥram?

A **maḥram** is someone who you do not have to wear ḥijāb in front of (girls), and they do not have to wear ḥijāb in front of you (boys). For example, your parents, brothers, and sisters are maḥram to you. A **non-maḥram** is someone you have to wear ḥijāb in front of (girls) and who has to wear ḥijāb in front of you (boys).

Bāligh Boys

For example, your cousins and classmates are non-maḥram to you.

Maḥrams include:

- Mother
- Wife
- Sisters
- Brother's daughters
- Sister's daughters
- Mother's sisters (maternal aunts)
- Father's sisters (paternal aunts)
- Grandmothers

- Father-in-law
- Sons
- Grandsons

Non-maḥrams include:

- Cousins
- Aunts who are not blood relatives but married to your uncles

Bālighah Girls

- Mother-in-law
- Daughters
- Granddaughters

Maḥrams include:

- Father
- Husband
- Brothers
- Brother's sons
- Sister's sons
- Mother's brothers (maternal uncles)
- Father's brothers (paternal uncles)
- Grandfathers

- All other bālighah girls and women not related to you (classmates in school or madrasah, your sisters' friends, etc.)

Non-maḥrams include:

- Cousins
- Uncles who are not blood relatives but married to your aunts

- All other bāligh boys and men not related to you (classmates in school or madrasah, your brothers' friends, etc.)

Story Time

Masumah was a 7th grade student who wore ḥijāb to her non-Muslim school. Her cousin Zahid was also in her class. One Monday morning, they both came to class and were told that their teacher was out sick for the week. A substitute would be taking her place, and she had not yet learned how Muslims interacted with the opposite gender.

When Zahid came in that morning, he was first in line. The new teacher tried to shake his hand, but as his parents had taught him, he knew that Islamically, it was not allowed for him to shake her hand. While he knew it was going to be very awkward to say "no" to her in front of everybody else in line, he told her that for religious reasons, he didn't shake hands. She put her hand over her heart as a sign of respect instead, and he went into the classroom as usual. When it was Masumah's turn to enter the classroom, the substitute mistakenly assumed that she also would not be able to shake her hand. Masumah warmly put out her hand for shaking, and explained, "We cannot touch the opposite gender, so I can shake your hand, but my cousin Zahid can't shake it." So, Masumah and Zahid as a team were able to educate their teacher about the rules they had to follow, while still interacting with her and introducing themselves.

Interacting with the Opposite Gender

Now that we've talked about who are maḥram and non-maḥram to us and looked at the story of Zahid and Masumah, it's important for us to understand how this beautiful ḥayāʿ should change how we interact with the opposite gender. We should avoid talking to them more than necessary and should not consider them friends. Friends are different from acquaintances, who are people we talk with daily, but do not spend too much time with and do not share deeper thoughts or secrets with. Since some of you may go to school in mixed classrooms, it's important to set those boundaries from the first time you meet someone.

We've talked about ḥijāb, but we can further divide it into physical and social ḥijāb. Physical ḥijāb is seen more outwardly for women, but everyone must observe both physical and social ḥijāb. Social ḥijāb is being aware of boundaries and being respectful while speaking to the other gender. InshāʾAllāh, in future grades, we will talk in depth about how to interact in the best way with non-maḥrams.

Rules of Covering

Allah (swt) knows what is best for us, because He is the All-Wise. He gave us guidelines for living, including what to wear. This will help us get closer to Him. For the girl who has reached her age of responsibility (which is 9 years of age), Islam tells us that it is wājib for her to cover all parts of her body except for the face and the hands up to the wrists. The feet should also be covered with socks. Her clothes should be loose and long. The

same needs to be covered during salah, except the feet can be uncovered if there are no non-maḥrams present.

For girls, we list some general guidelines below:

What should I avoid (in front of non-maḥrams)?

- Anything that would be considered as a *zīnah* (ornament/beauty). For example, wearing a scarf with a shiny necklace showing would not be okay.
- Shiny or attention-grabbing clothes
- Tight clothing
- Clothing that shows the shape of the body
- Jewelry:
  - Refer to your marjaʿ for specific rulings
  - Generally, jewelry should not attract attention.
- Makeup:
  - Refer to your marjaʿ for specific rulings.
  - Generally, makeup should not be worn.

What is okay?

- Respectful, appropriate and pleasant clothes are fine, and we should remain clean.

For boys, it is important to dress in a way that is proper and neat. We must carry ourselves with dignity, the way the Prophet (ṣ) and Ahlul Bayt (ʿa) did.

Bālighah girls and women do not have to perform the responsibility of ḥijāb when they are only with other women or when they are with maḥram men.

Social ḥijāb, for both girls and boys also extends to how we interact with others on social media. We should remember that what we post or comment on social media should be in an Islamic way. Once something is posted on the internet, it is stored forever, even if we later want to delete it. This gives us even more reason to be careful online. We should also be aware if we use social media, texting, or even emailing, because the rules of Islam don't change. For example, we shouldn't post pictures or videos of ourselves for everyone to see us the way we would with just a few friends.

Allah (swt) knows how hard it might be for us to behave in a way that might be different from everyone else we interact with, but remember, we are doing this for His pleasure and He will reward us accordingly. Ḥijāb is not only about dos and don'ts, it is a much deeper part of our religion.

Remember that we learned about jihādul akbar, the greater jihād. Allah (swt) will reward us for doing our responsibility, even if it is difficult. Wearing ḥijāb and having ḥayāʾ can sometimes feel difficult, like on a hot summer day, but Allah (swt) is the All-Wise and He knows what is best for us.

Activity 9.1: Review of Ḥayāʾ and Ḥijāb

Connect the three words with their meanings.

1.	Ḥayāʾ ●	● Internal strength that leads to modesty
2.	Taklīf ●	● Modest actions and clothing
3.	Ḥijāb ●	● Responsibility from Allah (swt) at a certain age.

Short answer

4. How are taklīf and ḥayāʾ related? Name 3 ways ḥayāʾ is manifested as part of ḥijāb.

5. Ali needs to speak to his female classmate, since they are in the same group for a project. What are some guidelines you would give Ali?

6. Categorize the points listed below into “Should do” and “Should not do” categories, for ḥayāʾ and ḥijāb:

- Wear tight clothing
- Wear loose and modest clothing
- Make sure the ḥijāb covers the chest
- Interact in a joking manner with non-maḥrams
- Limit interactions to acquaintances with the opposite gender
- Wear a shiny ḥijāb
- Treat my older, opposite gender cousins with respect
- Post pictures on social media of my face with a lot of makeup
- Interact with my classmates of the opposite gender with funny text messages

Should do	**Should *not* do**

HISTORY & ISLAMIC KNOWLEDGE

CHAPTER 1:

HISTORY OF THE PROPHETS

Lesson 1.1: Introduction to Prophets

Who is a Prophet?

A Prophet is someone sent directly by Allah (swt) to lead us to the right path. Allah (swt) sent us 124,000 Prophets from Prophet Ādam (ʿa) to Prophet Muḥammad (ṣ). Prophet Muḥammad (ṣ) was the last Prophet and there are no other Prophets after him.

We do not know who all the Prophets were.

In the Qurʾān, Allah (swt) says,

We sent Prophets before you (Prophet Muḥammad): there are some whose story We have told you and some whose story We have not told you. (40:78)

How was a Prophet Chosen?

Allah (swt) chose the people that were the most perfect at the time to be Prophets. Prophets are maʿṣūm — they never commit a sin. The Christian Bible talks about many Prophets that have committed sins, but according to Islamic belief, Allah (swt) would never choose such a person to become a Prophet. If Prophets committed sins, then people would not listen to them because they would not command the same respect as someone who was pure and without fault. Let me give you an example. The principal of your school is capable of running around the school and acting like a child at the same time, but he does not do this because he knows that no one would respect him if he did that. In the same way, the Prophets were capable of committing sins, but they never did because they knew the true ugliness of sins, and no one would respect them or want to obey them.

What was the Role of a Prophet?

The Prophets were sent from Allah (swt) to guide us to the right path. They brought laws from Allah (swt) to help us become better people. Just as a mirror receives light from a lamp and reflects it somewhere else, in the same way, the Prophets received knowledge from Allah (swt) and brought it to us so we can become better human beings. Once we receive that knowledge, it is our choice whether or not we accept it.

Why Did Allah (swt) Send Us Prophets?

The main reason Allah (swt) sent us Prophets was to prevent us from going onto an evil path. Because of Allah's kindness, He has sent us Prophets and we should be thankful for that. Also, if Allah (swt) were to reward or punish us on the Day of Judgment without sending us any Prophets, it would be unfair because our mistakes would not really be our fault. We could make an excuse that nobody was there to guide us, but we know Allah (swt) is fair and would never let that happen. He sent us Prophets so that we are never left

without a guide. It is up to us whether or not we follow this guidance.

Difference Between Nabī and Rasūl

Both Nabī and Rasūl are terms that loosely mean "Prophet." They are both sent directly by Allah (swt) to the people. There is a difference, though. A Nabī is one that follows the laws from the previous Prophets while a Rasūl is one that brings new laws. Among 124,000 Nabīs, only 313 were chosen as Rasūls, and 5 of those Rasūls were Ūlul ʿAzm Prophets.

The Ūlul ʿAzm Prophets

The Ūlul ʿAzm Prophets are the Prophets that brought new detailed laws to the people. When each one came, they upgraded the previous set of laws and brought in some new ones. In literal terms Ūlul ʿAzm means those who possess a quality of determination and firmness.

There are five Ūlul ʿAzm Prophets. The first was Prophet Nūḥ (ʿa). Prophet Nūḥ (ʿa) brought a very simple set of laws from Allah (swt). These laws were used till the time of Prophet Ibrāhīm (ʿa). When Prophet Ibrāhīm (ʿa) came, he brought new laws from Allah (swt) that were a little more detailed. Those laws were used until the time of Prophet Mūsā (ʿa). Prophet Mūsā (ʿa) brought in more detailed laws from Allah (swt) that were used until Prophet ʿĪsā (ʿa) came. Prophet ʿĪsā (ʿa) brought a fully detailed set of laws from Allah (swt) for a period of time. Finally, when Prophet Muḥammad (ṣ) came, he brought a final and fully detailed set of laws from Allah—the Qurʾān—which we still use today. After Prophet Muḥammad (ṣ), there were no more Prophets and no more new laws.

Why Laws Were Changed Each Time

When a child is born, you buy clothes that fit him. When he grows older, the old clothes don't fit him anymore, and so you have to buy new clothes that are his size. But once that child reaches the age where he will not grow anymore, he can continue wearing the same clothes.

Similarly, in the beginning, people were very simple; therefore, Prophet Nūḥ (ʿa) brought them simple laws. As time and people advanced, they needed more detailed laws. Finally, when they had reached the stage where they had advanced to the highest level, Allah (swt) sent Prophet Muḥammad (ṣ) with the final set of laws that we use today. We do not need any new laws after Prophet Muḥammad (ṣ), which is why the laws sent to him are still in effect for us today.

Prophets mentioned in the Qurʾān:

Ādam (ʿa)	Yaʿqūb (ʿa)	ʿUzayr (ʿa)
Idrīs (ʿa)	Yūsuf (ʿa)	Dāwūd (ʿa)
Nūḥ (ʿa)	Ayyūb (ʿa)	Sulaymān (ʿa)
Hūd (ʿa)	Shuʿayb (ʿa)	Yūnus (ʿa)
Ṣāliḥ (ʿa)	Mūsā (ʿa)	Zakariyyā (ʿa)
Ibrāhīm (ʿa)	Harūn (ʿa)	Yaḥyā (ʿa)
Lūt (ʿa)	Ilyās (ʿa)	ʿĪsā (ʿa)
Ismāʿīl (ʿa)	Dhū al-Kifl (ʿa)	Muḥammad (ṣ)
Isḥāq (ʿa)	Dhū al-Qarnayn (ʿa)	

Activity 1.1: Intro to Prophets Review

True or False: Circle either "T" for True or "F" for False.

1. Prophets are maʿṣūm (sinless). T F
2. Prophets were sent to guide us. T F
3. Nabīs and Rasūls are both Prophets. T F

Multiple Choice: Circle the best answer.

4. Why do Prophets have to be maʿṣūm (sinless)?
   a. So that people listen to them.
   b. So that they can be well liked by the people.
   c. So that they can go to Heaven.

5. How were Prophets chosen?
   a. Anybody who passed Allah's written exam became a Prophet.
   b. Those people who were the most perfect at that time were chosen as the Prophet by Allah (swt).
   c. Those people who are popular were chosen as the Prophet.

6. Which of the following are Ūlul ʿAzm Prophets? (Circle all that apply)
   a. Prophet Muḥammad (ṣ)
   b. Prophet Dāwūd (ʿa)
   c. Prophet Nūḥ (ʿa)
   d. Prophet ʿĪsā (ʿa)
   e. Prophet Ādam (ʿa)

Short Answer Questions: Answer the questions in complete sentences.

7. What is the difference between a Nabī and a Rasūl?

8. What was the role of the Prophets?

9. Why were laws changed each time?

10. What is an Ūlul ʿAzm Prophet?

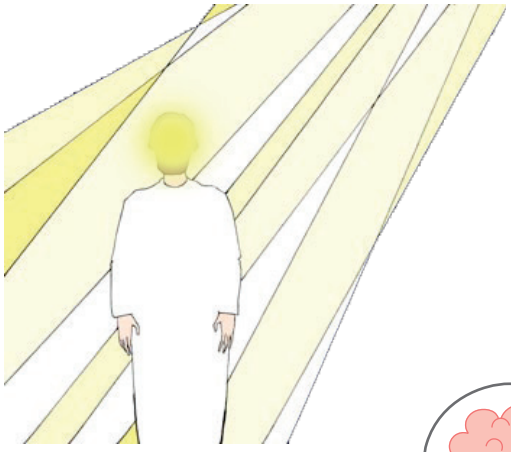
Lesson 1.2: Prophet Ādam (ʿa)

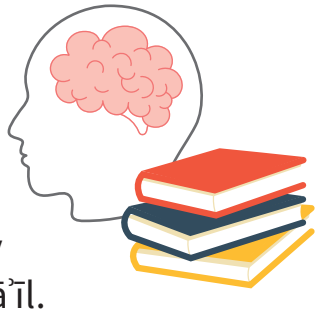
When Allah (swt) created the earth, He put on it mountains and valleys. He created flowing seas and rivers. He put on it all kinds of animals and plants. Allah (swt) also created the Heavens and the stars. He created the sun and the moon. Thus, He created the whole universe.

In Sūrah al-Fātiḥah, we read: "Alḥamdulillāhi rabbil ʿālamīn," which means, "All praise is due to Allah (swt), the Lord of the worlds." The reason we say this is because we want to thank Allah (swt) for all the wonderful things He has created.

Allah (swt) also created the angels who worship and glorify Him. One day, Allah (swt) informed the angels that He was going to make a new creation, a human, which would live on earth. The angels were surprised because they thought that these creatures Allah (swt) was going to create would fight amongst themselves on earth. They thought this because they had seen other creatures fight amongst themselves on the earth. However, there were a few jinns that were good, such as Azāzīl, who used to worship Allah (swt) so much that Allah (swt) raised him to the status of an angel. So, he would worship Allah (swt) with the other angels.

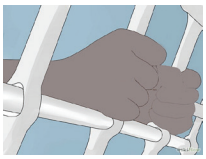
Allah (swt) mentions the story of Prophet Ādam (ʿa), in Sūrah al-Baqarah, verse 30 (2:30) of the Noble Qurʾān.





Allah (swt) created Prophet Ādam (ʿa) from special clay brought by Angel Jabrāʾīl. Allah (swt) then gave him a soul, which turned him into a perfect human being. Allah (swt) taught Prophet Ādam (ʿa) all the names of the Ahlul Bayt (ʿa) and gave Prophet Ādam (ʿa) more knowledge than the angels. He even made him His messenger. After Prophet Ādam (ʿa) was created, Allah (swt) ordered all of His creations to **prostrate** (do sajdah) before Prophet Ādam (ʿa). All the angels obeyed Allah (swt), but Azāzīl did not. He used to worship Allah (swt) with the other angels, but did not listen to Allah (swt) and did not prostrate to Prophet Ādam (ʿa). After this incident, Allah (swt) changed his name from Azāzīl to "Shayṭān Iblīs," which means "the evil one."

Iblīs had committed a sin by disobeying Allah (swt). He argued with Allah (swt) that he was **superior** to Prophet Ādam (ʿa) because he was made from fire and Prophet Ādam (ʿa) was made from clay, and that fire could burn clay. To prove to the angels that Prophet Ādam (ʿa) was more superior and had more knowledge, Allah (swt) asked the angels to name the Ahlul Bayt (ʿa). The angels were not able to give the names, but Prophet Ādam (ʿa) was, because Allah (swt) had taught him this knowledge. Prophet Ādam (ʿa) had more knowledge, and this was why he was made the messenger of Allah (swt).

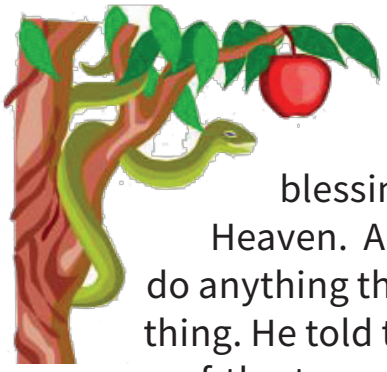


Allah (swt) punished Iblīs and sent him out of Heaven to earth. Iblīs asked Allah (swt) to allow him to live until the Day of Judgment so that he could lead Allah's servants to the wrong path. Allah (swt) granted him this request, but Iblīs knew there would be some dedicated and pure individuals (mukhlaṣīn) who would never be misguided, and he told Allah (swt):

I will surely glamorize [evil] for them on the earth, and I will surely misguide them all, except Your exclusive servants among them. (15:39-40)

On the Day of Judgment, Allah (swt) will punish Iblīs and his followers and throw them in the fire of hell.

Allah (swt) **permitted** Prophet Ādam (ʿa) to stay in the garden of Heaven. Allah (swt) also created a wife for Prophet Ādam (ʿa), and named her Ḥawwāʾ (ʿa).



Prophet Ādam (ʿa) and Ḥawwāʾ (ʿa) enjoyed the blessings of Allah (swt) in Heaven. Allah (swt) let them do anything they liked except one thing. He told them not to go near one of the trees of Heaven and not to eat its fruits.

Now, Iblīs was jealous of Prophet Ādam (ʿa) and Ḥawwāʾ (ʿa). He blamed Prophet Ādam (ʿa) for his misfortune and wanted revenge. So, one day, Iblīs entered Heaven and started talking to Prophet Ādam (ʿa) and Ḥawwāʾ (ʿa). He pretended to be their friend. He whispered into their ears and tempted them to eat from the **forbidden** tree. Iblīs also swore by Allah (swt) that he was their real friend, and he would never harm them.

Prophet Ādam (ʿa) and Ḥawwāʾ (ʿa) had never heard anyone lie before in their lives, and because Iblīs swore by Allah (swt), they believed him and broke the command of Allah (swt). Prophet Ādam (ʿa) and Ḥawwāʾ (ʿa) realized what they had done, and so they asked for forgiveness from Allah (swt).

Allah (swt) thought it was time for Prophet Ādam (ʿa) and Ḥawwāʾ (ʿa) to

start life on earth, so He sent them there. Prophet Ādam (ʿa) and Ḥawwāʾ (ʿa) did not like earth at first. They cried and asked for Allah's forgiveness. Almighty Allah (swt) accepted their repentance and forgave them for choosing to do something He had recommended they stay away from, but He told them that they had to remain on Earth. Prophet Ādam (ʿa) and Ḥawwāʾ (ʿa) thanked Allah (swt) for forgiving them.

Allah (swt) taught them that there were two paths in life. One was the path of obedience to Allah (swt), which leads to happiness and Heaven; and the other path was that of the sinners, which leads to sorrow and Hell.

How does this story relate to our lives today?

- Iblīs thought that he was better than Prophet Ādam (ʿa). Even though he had worshiped Allah (swt) for years before, this one act got him thrown out of Heaven, and he is destined for Hell. We should always obey Allah's commands and never think we are better than another person, because in the end, we are all creations of Allah (swt).
- Iblīs told Allah (swt) (swt) that he would try and misguide everyone, but even he knew he would not succeed with the special, pure and dedicated servants of Allah (swt). When we work on our souls and try to do good deeds to become better people through proximity to Allah (swt) (swt), we are making Iblīs's plans fail. We should always try and become the special servants of Allah (swt).
- When Prophet Ādam (ʿa) and Ḥawwāʾ (ʿa) realized that they had made a mistake by eating from the forbidden tree, they immediately asked Allah (swt) for forgiveness. Allah (swt) is All-Merciful and All-Forgiving. We should not forget to ask Allah (swt) for forgiveness when we make a mistake.

VOCABULARY

Prostrate: do sajdah

Superior: higher in status or rank

Permit: give permission to do something

Forbidden: not allowed; off limits

Activity 1.2: Review of Prophet Ādam (ʿa)

True or False: Circle either "T" for True or "F" for False.

1. Allah (swt) created the universe. T F
2. At first, Iblīs was a good jinn. T F
3. The angels were more knowledgeable than Prophet Ādam (ʿa). T F
4. Prophet Ādam (ʿa) and Ḥawwāʾ (ʿa) were sent down to earth. T F

Multiple Choice: Circle the best answer.

5. Iblīs was a _____.
   a. Man
   b. Jinn
   c. Angel
6. What did Iblīs ask Allah (swt) after he was sent out of Heaven?
   a. To make him the most powerful being in the world
   b. To make him live forever to guide His servants
   c. To give him life until the Day of Judgment
7. How does Iblīs trick us?
   a. He whispers things into our ears and makes bad things appear good
   b. He uses magic
   c. He pretends he's a magician and makes us listen to him
8. Who was the wife of Prophet Ādam (ʿa)?
   a. Lady Āsiyah
   b. Lady Ḥawwāʾ
   c. Lady Zaynab

Short Answer Questions: Answer the questions in complete sentences.

9. In your own words, explain how the story of Prophet Ādam (ʿa) relates to our life today.

10. Why didn't Iblīs prostrate when Allah (swt) ordered him to?

11. Why was Prophet Ādam (ʿa) made a messenger of Allah?

Lesson 1.3: Prophet Idrīs (ʿa)

Prophet Idrīs (ʿa) was the great-grandson of Prophet Shayth (ʿa) and was born 100 years after the death of Prophet Ādam (ʿa). He was the third Prophet of Allah (swt).

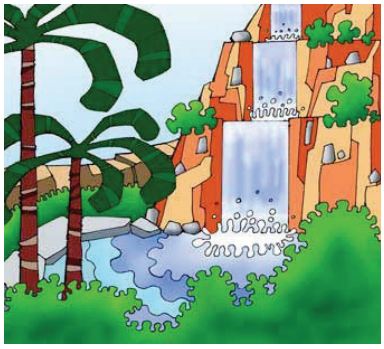
Prophet Idrīs (ʿa) used to tell people to worship Allah (swt) and not to commit sins. He was a very clever man and taught people many new skills. He taught them how to stitch clothes, measure weights and balances, and write. Additionally, he was the first man to teach them how to make weapons for hunting and defense.

Prophet Idrīs (ʿa) lived during the time of a cruel king. The king had full control over the people and their properties. One day, the king decided to go for a walk, and on his way, he saw a beautiful garden. The garden was so attractive that the king wanted it for himself. After finding out who the garden belonged to, the king ordered that the owner be brought to him. When the owner came, the king told the owner to hand over the garden. The owner, who was a pious and God-fearing man, replied that the garden supported his family, and he would not hand it over.

This made the king very angry, so he told the owner that he would buy the garden. The owner still refused. The king returned to his palace very upset.

The king's wife was also a cruel person. So, when she heard what had happened, she advised the king to call a few of his friends and tell them to lie in the court that the owner of the garden was plotting against the king.

The king decided to follow his wife's advice. The next day, the owner was called to court and was accused of plotting against the king. Even though the owner swore that he was innocent, the king did not listen to him and killed him instead. The king then took the owner's garden for himself. This made the owner's wife and children very unhappy.



You see, Allah (swt) sees and hears everything. The murder by the greedy king displeased Allah (swt), and so He commanded Prophet Idrīs (ʿa) to go to the **tyrant** king and tell him that in addition

to killing a very pious man, he also left the man's family penniless. Prophet Idrīs (ʿa) was also commanded to tell the king that Allah (swt) would punish the king by taking away his kingdom and causing his wife's flesh to be eaten by dogs.

Prophet Idrīs (ʿa) brought the message of Allah (swt) to the king. The king got very angry and drove Prophet Idrīs (ʿa) away from the palace. The queen overheard this and decided to send some men to kill Prophet Idrīs (ʿa). Since his life was in danger, Prophet Idrīs (ʿa) left town and hid in a cave. Through the help of Allah (swt), an Angel used to provide Prophet Idrīs (ʿa) with **sustenance** every day. Prophet Idrīs (ʿa) prayed to Allah (swt) not to send any blessings to the town because of the king's actions.

Prophet Idrīs's prayers were soon answered by Allah (swt). The kingdom was overthrown, the king and the queen died a shameful death. The kingdom was then passed on to yet another cruel king.

Twenty years passed after the disappearance of Prophet Idrīs (ʿa). During this time, not a drop of rain fell on the town, and the people suffered terribly. There were neither food, crops, nor gardens, and the ground was all dry. All these hardships and misfortunes made people wonder what could have caused them. They began to realize that their troubles were due to the curse of Prophet Idrīs (ʿa). So, they prayed to Almighty Allah (swt) to forgive them for their sins and to send them His mercy and blessings.

Almighty Allah (swt) accepted their prayers and sent Prophet Idrīs (ʿa) back to the town. People came to Prophet Idrīs (ʿa) and promised that they would obey him and worship Allah (swt). As a result, Prophet Idrīs (ʿa) prayed to Allah (swt), and it began to pour.

Prophet Idrīs (ʿa) guided his people on the right path for many years. He was one Prophet who had the respect and love of all his people. Finally, Allah (swt) raised him to the Heavens where he is still alive

How does this story relate to our lives today?

Although the king had a whole kingdom, he was greedy for more and wanted the garden that belonged to a pious man. His greed drove him to murder the man, which brought the anger of Allah (swt) upon him. We should be happy with what Allah (swt) has blessed us with and not become greedy because greed can lead to **devastating** consequences, the worst being Allah's displeasure with us.

VOCABULARY

Tyrant: a cruel and oppressive ruler

Sustenance: food and drink that is a source of strength

Devastating: disastrous or highly destructive

Activity 1.3a: Review of Prophet Idrīs (ʿa)

True or False: Circle either "T" for True or "F" for False.

1. Prophet Idrīs (ʿa) was the great-grandson of Prophet Shayth (ʿa). T F
2. The owner of the garden was a very bad man. T F
3. Prophet Idrīs (ʿa) hid inside a cave. T F
4. Prophet Idrīs (ʿa) was one Prophet who had the respect and love of all his people. T F

Multiple Choice: Circle the best answer.

5. What skills did Prophet Idrīs (ʿa) teach his people?
   a. He taught them how to write and make weapons for hunting and defense
   b. He taught them how to read the Noble Qurʾān
   c. He taught them how to sing
6. Who owned the garden?
   a. The King
   b. Prophet Idrīs (ʿa)
   c. A pious man
7. How was the town saved?
   a. The people called in another Prophet to pray for them
   b. The people moved to another town
   c. The people prayed to Allah (swt) to send them His mercy and blessings
8. Where is Prophet Idrīs (ʿa) today?
   a. In his grave
   b. Alive in Heaven
   c. Alive on Earth

Short Answer Questions: Answer the questions in complete sentences using your own words.

1. Who were the first, second, and third Prophets?

2. What did the queen advise the king to do after she heard what had happened?

3. How were the king and queen punished for what they did?

4. What happened to the town after Prophet Idrīs (ʿa) left?

5. What lesson did you learn from the story that applies to your life today? Explain in your own words.

Activity 1.3b: Scene from the Story

Draw a scene from the story of Prophet Idrīs (ʿa). Be careful not to draw the face of the Prophet (ʿa). Then, explain the scene you chose below the drawing.

Lesson 1.4: Prophet Nūḥ (ʿa)

A long time after Prophet Ādam (ʿa) was sent down to earth, the population of the earth had increased to thousands. However, many of these people had forgotten Allah (swt). As a result, Allah (swt) sent down a number of Prophets to guide them.

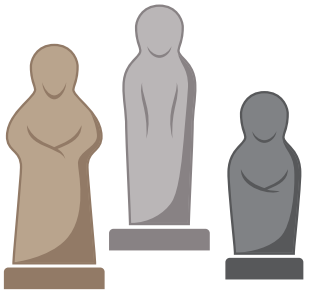
However, the people became arrogant just like Iblīs and stopped listening to the Prophets. They started making their own gods (idols) out of wood and stone. They would ask their idols for good crops, good health, and a lot of wealth. They used to worship their idols so much that everything in their lives became dependent on these idols.

The story of Prophet Nūḥ (ʿa) is mentioned in Sūrah Nūḥ (Chapter 71) of the Noble Qurʾān:

When We sent Nūḥ to his people, punishment came upon them. He said, 'O my people, I warn you clearly that you should worship only Allah (swt) and fear Him, and follow Me.'
(71:1-3)

Allah (swt) sent Prophet Nūḥ (ʿa) as His messenger to guide the idol worshipers to the right path. Prophet Nūḥ (ʿa) invited these people toward Allah (swt), but they turned away. He encouraged them to do good deeds in exchange for rewards from Allah (swt), but they did not listen. He warned them about Allah's punishment, but they still did not listen.

Prophet Nūḥ (ʿa) was a very patient man and he never gave up his mission. He explained to the people the mysteries of the universe. He talked about the dark nights, the shining moon, the dazzling hot sun, the round earth, the flowing streams, the winding rivers, the fresh vegetables, the lovely animals, the white clouds, and the pouring rain. He told the people that all these wonders of nature were the signs of Allah's greatness and power.



Most of the people at that time were very stubborn and still did not listen to Prophet Nūḥ (ʿa). Despite their stubbornness, Prophet Nūḥ (ʿa) tried for hundreds of years to make people believe in the Oneness of Allah (swt). He told them not to worship their idols that were built out of wood and stone, and instead worship Allah (swt). He also informed them of the punishment they would face on the Day of Judgment when they would return to Allah (swt).

As time passed, the people grew worse,

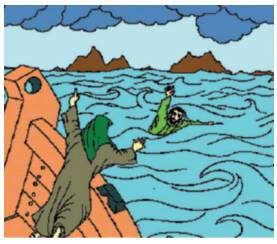
and they even began to attack Prophet Nūḥ (ʿa) with stones whenever he tried to talk to them.

After hundreds of years, Prophet Nūḥ (ʿa) prayed to Allah (swt) to punish the idol worshipers, because they would not listen to him.

Almighty Allah (swt) listened to his prayers and commanded him to build an ark (a big boat). When Prophet Nūḥ (ʿa) began building the ark, people started to laugh and make fun of him. They thought he was crazy since there was no lake, river, or ocean nearby for the ark to go in. Prophet Nūḥ (ʿa) paid no attention to them though, and finished building the ark.

Almighty Allah (swt) then commanded Prophet Nūḥ (ʿa) to fill the ark with a pair of each type of animal, along with some food and water. When this was done, Prophet Nūḥ (ʿa) told all his followers to get inside the ark as well.

Once the ark was full, Allah (swt) began to send down a heavy rainfall which caused a great flood. As the water rose up, the ark started to float. All the unbelievers started to drown, but those who were in the ark were saved. Some unbelievers climbed mountains thinking that they could be saved, but the water rose higher and higher and drowned them too.



One of the unbelievers that climbed up a mountain was Prophet Nūḥ's very own son, Kanʿān. Kanʿān did not believe in what his father was teaching, and so Almighty Allah (swt) did not save him. Allah (swt) told Prophet Nūḥ (ʿa) that since Kanʿān did not believe in Allah (swt), he was not a part of Prophet Nūḥ's family, and that is why he was drowned with all the other unbelievers.

The Noble Qurʾān says:

And Nūḥ cried to his Lord and said, "My Lord! Surely, my son is of my family, and surely Your promise is true, and You are the best of the judges." (God) said, "O Nūḥ, surely he is not of your family; his conduct is not righteous."
(11:45-46)

Finally, after forty days and nights, the rain stopped and the water drained away. It is said that the ark of Prophet Nūḥ (ʿa) landed on Mount Jūdī. From there, the believers spread out all over the world and began new lives. Prophet Nūḥ (ʿa) invited people to worship

for nine hundred and fifty years and lived for two thousand and five hundred years in this world.

Our Noble Prophet Muḥammad (ṣ) has said:

"The likeness of my Ahlul Bayt is that of the ark of Nūḥ (ʿa). He who goes into it is saved, and he who turns away from it is drowned."

In other words, Prophet Muḥammad (ṣ) is saying that those who follow and act upon the teachings of his Ahlul Bayt (ʿa) will be saved on the Day of Judgment just like those people who were saved from the flood by going into the ark. Those who reject the teachings of our Prophet (ṣ) and his family will not be saved on the Day of Judgment just like those unbelievers who were drowned in the great flood.

How does this story relate to our lives today?

- The people didn't follow the Prophets before Prophet Nūḥ (ʿa) because they had become proud like Iblīs and started making up their own idols. This ended in their destruction as they drowned in the flood. We should be cautious of becoming proud and thinking we are better than the message that has been sent to us. We should follow our religion carefully and not become one of the disbelievers.
- Prophet Nūḥ (ʿa) was very patient with the unbelievers and spent so much time kindly explaining all of the signs of Allah (swt) to the people. We should remember to be patient with those around us and not get angry with our family, friends, and non-Muslim neighbors.
- When Prophet Nūḥ (ʿa) was building the ark, the unbelievers laughed at him because there was no water around for the ark to float in. Prophet Nūḥ (ʿa) ignored their laughs and kept doing what was commanded to him by Allah (swt). We should remember to follow Allah's orders with strength and determination, even if others are laughing at us or making fun of us. If we stick to the truth, Allah (swt) will protect us.

Activity 1.4a: Review of Prophet Nūḥ (ʿa)

True or False: Circle either "T" for True or "F" for False.

1. Prophet Nūḥ (ʿa) tried for a long time to guide people to the right path. T F
2. Prophet Nūḥ (ʿa) was Kanʿān's son. T F
3. People laughed at Prophet Nūḥ (ʿa) because he was a funny person. T F
4. The Ark landed on Mount Jūdī. T F

Multiple Choice: Circle the best answer.

5. What did the people worship?
   a. They worshiped Allah
   b. They worshiped idols
   c. They worshiped Prophet Nūḥ (ʿa)
6. What is an idol?
   a. A god
   b. A person who does not like to work
   c. A man-made object made of stone or wood that people worship
7. What did Allah (swt) command Prophet Nūḥ (ʿa) to do?
   a. To build an ark
   b. To continue preaching to the people
   c. To go to another town
8. Why did Allah (swt) tell Prophet Nūḥ (ʿa) that Kanʿān was not really his son?
   a. Because Kanʿān was an adopted son.
   b. Because Kanʿān was a disbeliever.
   c. Because Kanʿān was really his brother.

Short Answer Questions: Answer in complete sentences.

9. Why did people in Prophet Nūḥ's time stop worshipping Allah?

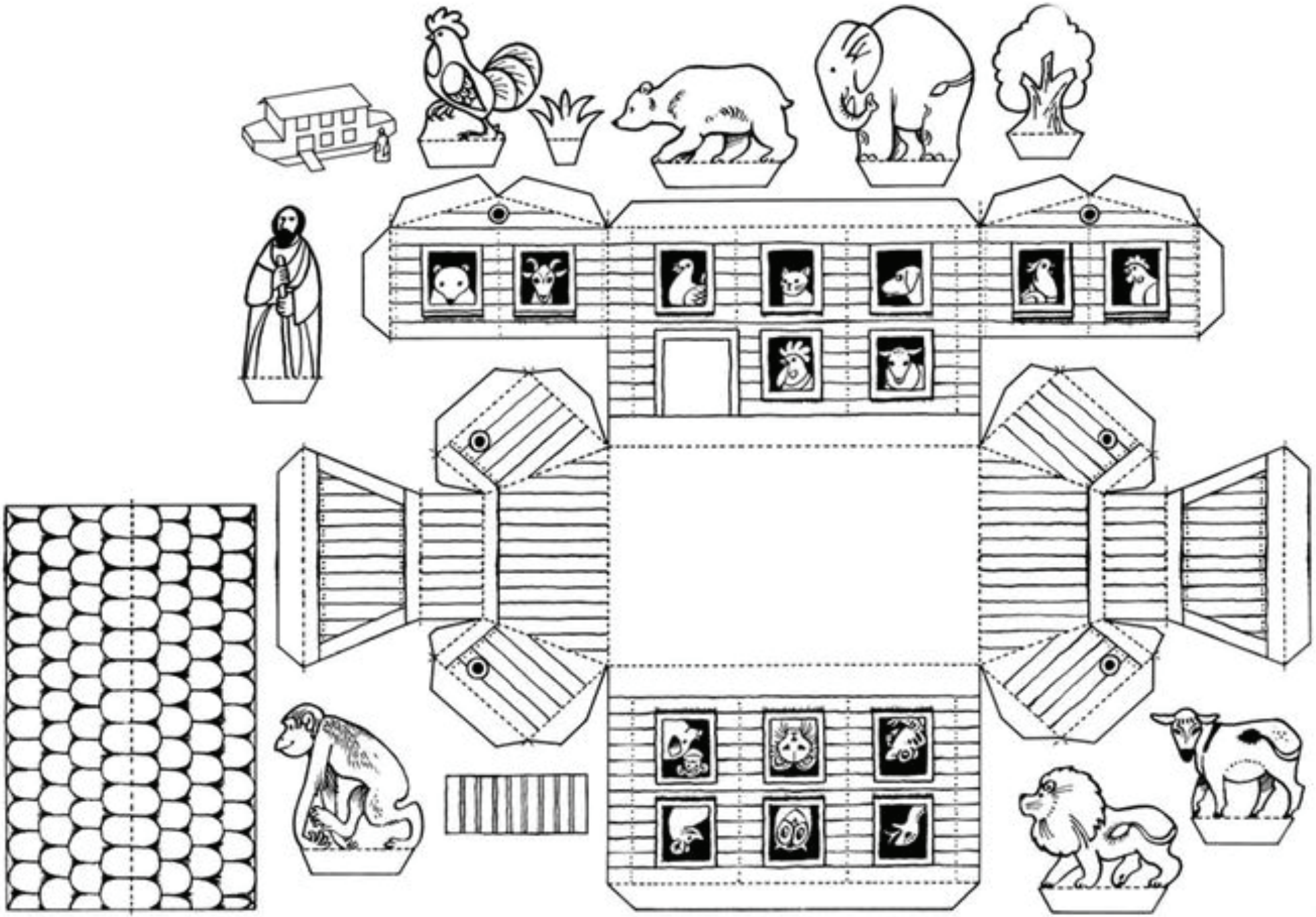
10. How were Prophet Nūḥ (ʿa) and his followers saved from the flood?

11. The people who believed in Prophet Nūḥ (ʿa) and went into the Ark were saved from the flood. Those people who rejected Prophet Nūḥ (ʿa) were drowned. How is the Ark of Prophet Nūḥ (ʿa) similar to the Ahlul Bayt (ʿa)?

12. How does this story relate to our lives today? Explain in your own words.

Activity 1.4b: Art Extension

Make your own ark, just like Prophet Nūḥ's! Cut out the animals and ark on the next page and fold/glue along the dotted lines.



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Lesson 1.5: Prophet Hūd (ʿa)

A long time ago, within the deserts of Saudi Arabia lived a tribe by the name of ʿĀd. They lived in a place called Aḥqāf, an area between Yemen and Oman.

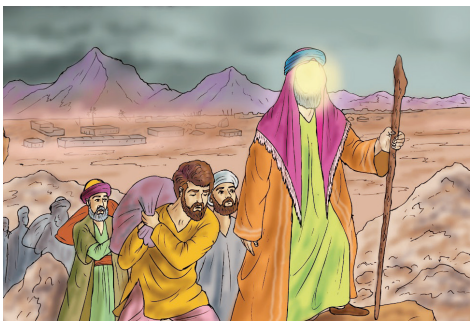
Almighty Allah (swt) had granted the Tribe of ʿĀd many blessings. They lived in peace and comfort. They were clever and strong people, and had built beautiful cities. In their tribe, no disease existed, and no one got sick. Despite all the favors that Allah (swt) had granted them, the people of ʿĀd did not believe in one God, and instead worshiped their stone-carved idols. When anything good happened to them, they would thank their idols, and when they were in trouble, they used to pray to these idols for help.

After some years, the tribe of ʿĀd began to lose its unity. The powerful people treated the weak and poor members very badly. To guide these proud and ignorant people, the Merciful Allah (swt) sent Prophet Hūd (ʿa) to them as their Prophet.

The story of Prophet Hūd (ʿa) starts in Sūrah Hūd, verse 50 of the Noble Qurʾān:

And We sent to the people of ʿĀd their brother Hūd, who said, "O my people, worship Allah (swt), You have no other god besides He. (As for the idols), you are only inventing lies. O my people, I ask no reward for it (my work), my reward is with Him who created me. Will you not then understand?" (11:50)

Prophet Hūd (ʿa) was from the tribe of ʿĀd itself and was respected because of his noble family and good manners. He was the great-grandson of Prophet Nūḥ (ʿa). He was a very patient and kind man and told his people not to worship idols, which they had carved themselves. He informed them that their idols could not do anything for them and pleaded to them to use the mind that Allah (swt) had granted them. Prophet Hūd (ʿa) explained that there was only one God, Allah (swt), who had created them, given them health and wealth, and made them a powerful nation. He also reminded them of what happened to the idol worshipers during the time of Prophet Nūḥ (ʿa).



Prophet Hūd (ʿa) tried hard to make the people understand the error of their ways, but instead of listening to him, they became more stubborn.

They asked him why they should listen to him and not follow what their forefathers used to do. They told him that he was just a man like them — a man who ate, drank, slept, and talked like them. They even called him a liar who had lost his senses.

The people thus made fun of Prophet Hūd (ʿa). His tireless preaching brought him only a few followers. When Prophet Hūd (ʿa) warned the people of ʿĀd about the punishment of Allah (swt), they said:

Then bring down on us what you have threatened, if you are truthful. (7:70)

When the people of ʿĀd invited Allah's punishment with their arrogant words, the rain stopped falling. For three years, there was a terrible drought. During this time, Prophet Hūd (ʿa) told the people to be sorry for their actions and seek the forgiveness of Allah (swt) before it was too late. However, the people were blind to the truth and continued praying to their idols for rain. Finally, Prophet Hūd (ʿa) gave up and said, "You can do what you want. I only depend on Allah (swt), my Protector."

At last, the punishment of Allah (swt) appeared. A large dark cloud came. When the people of ʿĀd saw it, they thought it was going to rain. Instead of rain, a strong and terrible wind came down and uprooted their houses and tossed them into the air. Streaks of lightning began to come down and strike them. The violent storm continued for eight days, and by the end of it, the proud people of ʿĀd were totally destroyed.

The Noble Qurʾān describes this event:

And as for ʿĀd, they were destroyed by a roaring violent blast. He made it rage against them for seven nights and eight days, uprooting, so you would see the people lying like the trunks of hollow palm trees. Do you then see any of them surviving? (69:6-8)

At the first sign of the storm, Prophet Hūd (ʿa) had gathered his followers and family and taken them to a safe place. They were the only survivors of the terrible punishment from Allah (swt). When the storm was over, Prophet Hūd (ʿa) took his companions to a place called Ḥaḍramūt, where they spent the rest of their days.

How does this story relate to our lives today?

- The people of ʿĀd were very ungrateful for all the blessings that Allah (swt) had given them and were eventually destroyed. We should thank Allah (swt) for all the blessings in our lives and not complain about things. We can thank Allah (swt) by saying "alḥamdulillāh" and we can also thank Allah (swt) by worshipping Him and by obeying His commands.
- The people of ʿĀd worshiped idols, which in their case were carved and wooden, and they forgot about Allah (swt). Anything that can cause us to forget about Allah (swt) can be considered an "idol" for us. Whether it is the TV, video games, or even a good book, if we are forgetting our prayers or other acts of worship to Allah (swt) for that thing, then it can be considered an idol. In Sūrah al-Fātiḥah, we say, "Only You (Allah) do we worship, and only You do we ask for help." We have to remember this at all times. Let us not forget that it is Allah (swt) alone who is worth worshipping and it is He who is Kind and Beneficient, yet He can also cause misfortune to fall upon us.

Activity 1.5a: Review of Prophet Hūd (ʿa)

True or False: Circle either "T" for True or "F" for False.

1. The tribe of ʿĀd lived in Mecca. T F
2. The tribe of ʿĀd received many blessings. T F
3. During the first punishment, the tribe of ʿĀd asked for forgiveness. T F
4. Prophet Hūd (ʿa) and his family and followers were saved from the punishment. T F

Multiple Choice: Circle the best answer.

5. What is the name of the tribe that Prophet Hūd (ʿa) was sent to?
   a. The Tribe of Nūḥ (ʿa)
   b. The Tribe of ʿĀd
   c. The Tribe of Thamūd
6. How did the people respond to Prophet Hūd's teachings?
   a. They called him a liar and made fun of him
   b. They accepted his teachings and became good people
   c. They killed him
7. What did the people say after Prophet Hūd (ʿa) warned them of the punishment from Allah?
   a. They asked for forgiveness
   b. They ran away as quickly as they could
   c. They arrogantly told Prophet Hūd (ʿa) to call on Allah's punishment
8. Why was the tribe of ʿĀd destroyed?
   a. Because they became too proud and did not believe and trust in Allah (swt)
   b. Because their idols destroyed them
   c. Because they killed Prophet Hūd (ʿa)

Short Answer Questions: Answer in complete sentences

9. Why was Prophet Hūd (ʿa) sent to the tribe of ʿĀd?

10. How were the people of ʿĀd punished?

11. How does this story relate to our lives today? Explain in your own words.

Activity 1.5b: What is an Idol?

Draw a picture that illustrates what can be considered an “idol” in the world we live in today. Anything that can cause us to forget about Allah (swt) can be considered an “idol.” Then, explain your drawing below and include how a person can avoid such a thing from becoming an “idol.”

Lesson 1.6: Prophet Ṣāliḥ (ʿa)

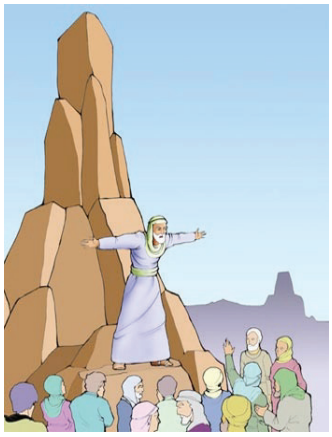
After the tribe of ʿĀd had been destroyed by Allah (swt), a new tribe decided to settle in the area of Aḥqāf. This new tribe was the tribe of Thamūd. The people of Thamūd were very strong and worked very hard. They made beautiful gardens and parks and built magnificent buildings. In order to protect themselves from storms, they built their houses inside the caves of mountains. The people lived in ease and comfort.

Despite all these blessings, however, they were not thankful to Allah (swt). In fact, they believed that their good life was a result of their own strength, and so they became arrogant as well. Instead of turning to Allah (swt), they turned to their mountain and offered it sacrifices. As a result, Allah (swt) the All-Merciful sent Prophet Ṣāliḥ (ʿa) to the people of Thamūd in order to guide them to the right path.

The story of Prophet Ṣāliḥ (ʿa) starts in Sūrah 11, Verse 61 of the Noble Qurʾān:

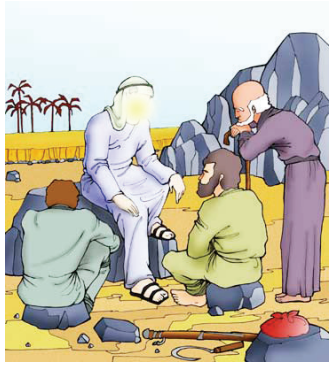
"And to Thamūd [We sent] Ṣāliḥ, their brother. He said, 'O my people! Worship Allah (swt). You have no other god besides Him. He brought you forth from the earth and made it your habitation. So plead with Him for forgiveness, then turn to Him penitently. My Lord is indeed nearmost [and] responsive.'"
(11:61)

Like Prophet Hūd (ʿa), who was from the tribe of ʿĀd itself, Prophet Ṣāliḥ was from the tribe of Thamūd itself. Prophet Ṣāliḥ (ʿa) was already respected in his tribe because he was a kind-hearted and wise young man. He invited the people to worship only Allah (swt), the Creator. He tried to teach them how useless it was to worship a mountain, which could not harm or help anyone. He reminded them that he was from their own tribe and wanted them to be on the right path.



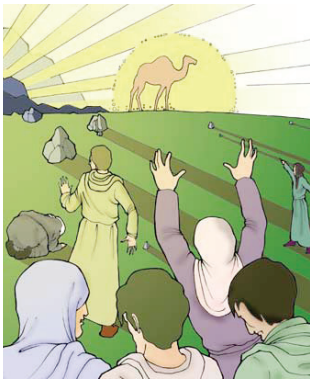
However, the people of Thamūd turned a deaf ear to him. They said, "O Ṣāliḥ, we thought you were a sensible man. Why have you started spreading this nonsense around? Do you want us to stop worshipping what our forefathers used to worship? We will never listen to you!" They even started calling him a madman and a liar.

For many years, Prophet Ṣāliḥ (ʿa) patiently tried to teach them the truth. He made it clear that he was only guiding them so they, themselves, could benefit, and he did not want anything from them in return. He said that his reward would come from Allah (swt). He



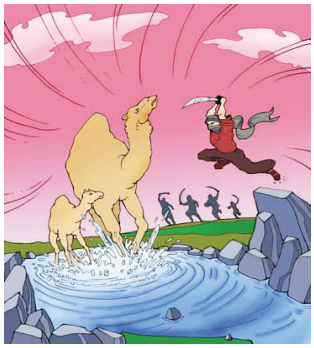
reminded them of the many blessings that Allah (swt) had given them.

It turned out that a few people started listening to Prophet Ṣāliḥ (ʿa) and started believing what he told them. Then, a few more people became believers. As the number of believers started to grow, the leaders of the tribe of Thamūd became worried. They were afraid that if too many people started believing Prophet Ṣāliḥ (ʿa), then Prophet Ṣāliḥ (ʿa) might become powerful and overthrow them. As a result, they decided to make Prophet Ṣāliḥ (ʿa) look weak in front of the people. Therefore, they challenged him to prove his words. They told him that if he was really a Prophet, then he should show them a miracle from Allah (swt) which they had never seen before.



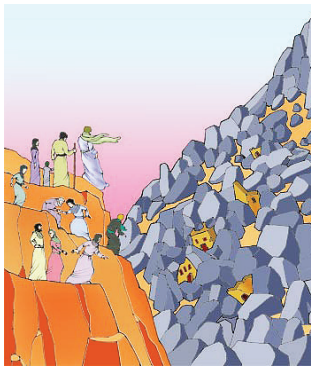
By the powers of Allah (swt), a huge she-camel appeared out of the side of a mountain. The people had never seen such a camel in their lives. The she-camel was itself a miracle: on one day, it would drink all the water in the town; on the next, it would allow the people to drink the water; and on the day that the she-camel drank all the water, it would give the people as much milk as they wanted. Prophet Ṣāliḥ (ʿa) told the people, "Indeed a clear proof of your Lord has come to you. This she-camel of Allah (swt) is a sign for you. Leave it free to roam and eat on Allah's earth and do not harm her; otherwise, you will be overtaken by a painful punishment."

This powerful miracle made a lot of people believe the words of Prophet Ṣāliḥ (ʿa). It also made the leaders of the tribe nervous because they knew that as long as the people could see the she-camel, they would listen to Prophet Ṣāliḥ (ʿa).



Despite the warning from Prophet Ṣāliḥ (ʿa) to leave the she-camel alone, the leaders of the tribe decided to kill her. After surrounding the she-camel, a man by the name of Qadar struck the animal's neck with his sword and killed it. In reference to this man, our Noble Prophet (ṣ) has said, "The wicked person from the olden times is the one who killed the innocent she-camel of Prophet Ṣāliḥ (ʿa)."

After killing the camel, the leaders went to Prophet Ṣāliḥ (ʿa) and arrogantly said, "O Ṣāliḥ! Bring us the punishment if you really are a Prophet."



Even after what the people had done to the she-camel, Allah (swt) (the Merciful) decided to give the people three more days before he would send down the punishment. Prophet Ṣāliḥ (ʿa) told the people that they had three days to ask for Allah's forgiveness,

but they only laughed at him.

After three days, Prophet Ṣāliḥ (ʿa) received a command from Allah (swt) to leave the town with his followers. Then, the punishment of Allah (swt) came down on the people of Thamūd. A great thunderbolt came from the sky and a powerful earthquake shook the town and totally destroyed the buildings and houses. People fell down dead, and the fire from the sky turned their bodies into ashes. No one was left alive in the town after that terrible day.

When Prophet Ṣāliḥ (ʿa) saw the tragic end of the people of his own tribe, he turned to their dead bodies and said, "O People, I delivered to you the message of Allah (swt) and guided you to the right path; you did not listen to me, and now look what has happened to you."

How does this story relate to our lives today?

- Only a few people of the tribe of Thamūd actually listened to Prophet Ṣāliḥ (ʿa). Most of the people decided to ignore the right path. We should remember to walk on the right path, but more importantly, we should stay on that path and not drift away. That is why in Sūrah al-Fātiḥah, we say "Guide us to the right path." We want Allah (swt) not only to guide us onto that path, but also to keep us on that path forever.
- One of the arguments the people of Thamūd made against Prophet Ṣāliḥ (ʿa) was that they were following the way of their forefathers. Islam teaches us that just doing things and believing things because our parents and forefathers do so is not correct. We have to use our own brain and intellect (ʿaql) to prove why we believe what we believe. We cannot just use the excuse, "Because that is what my parents and forefathers do." This did not work for the people of Thamūd and cannot work for us.
- Arrogance led the leaders of Thamūd to bring Allah's punishment down upon their town. They thought that all the blessings they had were because of their own hard work. We should be careful about becoming arrogant and remember that all good comes from Allah (swt). We should humble ourselves before Him and thank Him for all the blessings He has given us.
- Even after the people of Thamūd had acted against what Allah (swt) had ordered and killed the she-camel, Allah (swt) still gave them 3 days to ask for forgiveness, but they laughed at this and were killed. Allah (swt) is very merciful and loves those who ask for forgiveness when they do something wrong. We should always remember to ask for forgiveness for ourselves, our parents, families, friends, and all believers, because the door to forgiveness is always left open by Allah (swt).

Activity 1.6a: Review of Prophet Ṣāliḥ (ʿa)

True or False: Circle either "T" for True or "F" for False.

1. Prophet Ṣāliḥ (ʿa) was from the tribe of ʿĀd. T F
2. Prophet Ṣāliḥ (ʿa) was sent to guide the tribe of Thamūd. T F
3. The ark was the miracle of Prophet Ṣāliḥ (ʿa). T F
4. The leaders of the tribe of Thamūd decided to kill the she-camel. T F

Multiple Choice: Circle the best answer.

5. Allah (swt) sent the punishment three days after the she-camel was killed because:
   a. It took three days to get the punishment ready
   b. Allah (swt) decided to let the people enjoy life for three more days before they would die
   c. Allah (swt) gave them a chance to ask for forgiveness in those three days
6. What does the verse we reviewed in class from Sūrah al-Fātiḥah mean?
   a. All praise be to Allah (swt), the Lord of the Worlds
   b. The Most Kind, the Most Merciful
   c. Keep us on the straight path
7. Why didn't the leaders of the tribe want people to believe in Prophet Ṣāliḥ (ʿa)?
   a. The leaders knew Prophet Ṣāliḥ (ʿa) was a bad person
   b. The leaders wanted to follow Prophet Ṣāliḥ (ʿa) alone
   c. The leaders did not want Prophet Ṣāliḥ (ʿa) to become powerful and overthrow them
8. What lesson can we learn from this story?
   a. We should try to help others just like the tribe of Thamūd tried to help the she-camel
   b. We should not be arrogant and stubborn like the tribe of Thamūd, otherwise we will also be punished like them
   c. We should follow the leaders of our community even if they are bad people

Activity 1.6b: Scene from the Story

Draw a scene from the story of Prophet Ṣāliḥ (ʿa). Be careful not to draw the face of the Prophet (ʿa). Then explain the scene you chose below the drawing.

Lesson 1.7: Prophet Ibrāhīm (ʿa) Part 1

Namrūd was the king of Babylon. He was a very powerful king and he told the people to worship him as their god. Since the people were already worshipping idols, they did not mind worshipping Namrūd as their god as well.

One day, Namrūd had a bad dream that left him feeling scared. So, he called all the astrologers to explain the meaning of his dream. The astrologers predicted that a boy was going to be born and he would call all the people toward Allah (swt). Namrūd did not want his people to worship Allah (swt), so he ordered his guards to examine all the new born babies carefully to see if they showed any signs of miracles. What he failed to realize was that when Allah (swt) wanted to send down a Prophet, nothing could stop Him.

By Allah's wish, when Prophet Ibrāhīm's mother was going to have a baby, nobody found out. Allah (swt) arranged it so that no one would be able to examine Prophet Ibrāhīm (ʿa). For 13 years, Prophet Ibrāhīm (ʿa) lived far from the city, so that the soldiers would not try and hurt him. When Allah (swt) wished for him to return to the city, Prophet Ibrāhīm (ʿa) went to live in the city and spread the message of Allah (swt). Prophet Ibrāhīm (ʿa) had an uncle by the name of Āzar, who was like a father to him. He carved idols from stones and his sons would sell them to the people. Āzar asked his nephew to work with him. Prophet Ibrāhīm (ʿa) would tie the idols and drag them to the market, making them dirty and dusty. Then, he would tell the people in the market to come and buy the idols that were so lifeless and helpless. In this way, he tried to point out to the idol-worshipers that their idols could neither help nor hurt anyone, and could not even defend themselves!

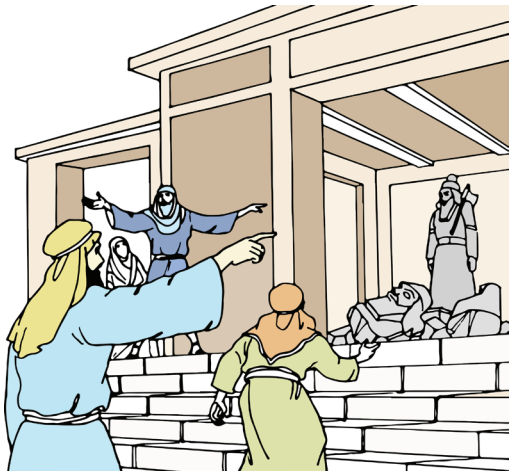
With this, Prophet Ibrāhīm (ʿa) started to work on Allah's mission. First, he asked his uncle Āzar to worship only Allah (swt), but he became very angry and refused. The Qurʾān refers to this story, and tells us how Prophet Ibrāhīm (ʿa) tried to convince his uncle, who he called father, to believe:

'O my father! Do not worship Iblīs, who was disobedient to Allah (swt). O my father! I am afraid that the punishment of Allah (swt) might touch you so that you would be Iblīs's companion.' He (Āzar) said, 'Do you turn against my gods O Ibrāhīm? If you do not go away, I will stone you. Get away from me for a long while.' He (Ibrāhīm) said, 'Peace be on you, I will pray to my Lord to forgive you. He is the most gracious to me.'

19:44-47

Prophet Ibrāhīm (ʿa) did not give up at all. Instead, he became more determined to carry out his mission. He continued to show people how illogical it was to worship idols. In Chapter 21, āyāt 57-70 of the Noble Qurʾān, there is an incident describing how Prophet Ibrāhīm (ʿa) showed the people the helplessness of the idols.

Every year, the people of Namrūd used to celebrate a festival, which was held outside their town. Everyone young and old, attended the ceremony, so Prophet Ibrāhīm (ʿa) took advantage of this situation and stayed behind. He went to the temple where all the idols were kept. There were no guards keeping watch. There, he took an axe and started breaking idol after idol. Soon, he had broken all the idols except one very large one. Prophet Ibrāhīm (ʿa) left this idol alone because it was part of his plan to teach the people a lesson.



When the people returned to the town and found their gods broken, they became very angry. Since they knew that Prophet Ibrāhīm (ʿa) was against idol worshipping, and that he had stayed behind while they went to the festival, they brought him to court and asked him if he had broken the idols.

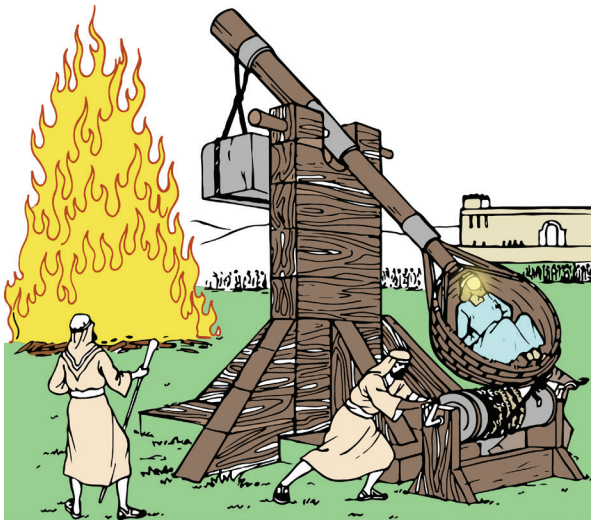
Prophet Ibrāhīm (ʿa) simply pointed to the big idol that was still standing, and said, “Why don’t you ask him about it instead?”

The people knew that the idol could not speak and felt quite embarrassed.

Using the opportunity to explain how useless the idols were, Prophet Ibrāhīm (ʿa) continued, “Shame on you for worshipping pieces of wood and stone that don’t know anything and can neither benefit nor harm you.” However, instead of listening to Prophet Ibrāhīm (ʿa), the people started shouting, “Burn him alive! Burn him alive!”

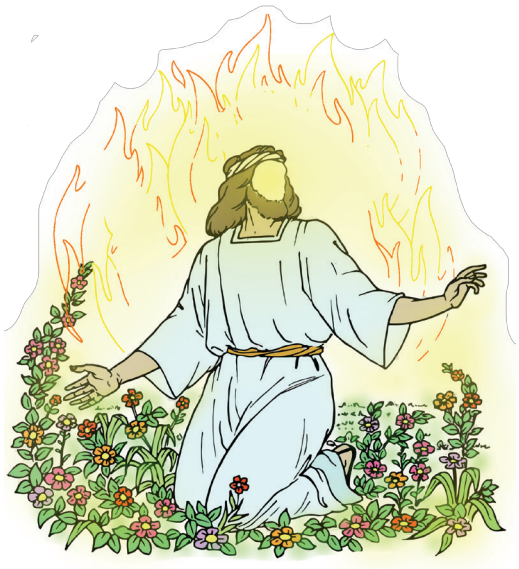
Namrūd decided to burn him. For the next few days, people got busy gathering up firewood. Soon, there was a big pile of wood, and it was lit to make a huge bonfire.

The flames leapt high into the sky and the heat was so intense that no one could go near it. So, Prophet Ibrāhīm (ʿa) had to be thrown in by a catapult.



When Prophet Ibrāhīm (ʿa) was falling into the fire, Angel Jabrāʾīl asked him whether he needed any help to which the Prophet (ʿa) replied, “Let Allah (swt) do what is to be done.” So, as the chosen friend (Khalīl) of Allah (swt), Prophet Ibrāhīm (ʿa) put his trust in Allah (swt). By the miracle of Allah (swt), the fire became cool and harmless for Prophet Ibrāhīm (ʿa). Namrūd and his people watched in amazement as Prophet Ibrāhīm (ʿa) sat calmly and comfortably in the middle of the fire.

They said, ‘Burn him to ashes if you want to help your gods.’ We (Allah) said, ‘O Fire, be cool and peaceful for Ibrāhīm.’ (21:68-69)



After the event of the fire, Namrūd called for Prophet Ibrāhīm (ʿa) and asked him, “Who is your Lord? Is there any lord other than me?” Prophet Ibrāhīm (ʿa) replied, “My Lord is the One that gives life and causes death.”

To this, Namrūd said, “I can also give life and cause death. If I send for two prisoners who have been condemned to death, and spare one and get the other killed, then it will be the same as giving one life and causing one to die.”

Prophet Ibrāhīm (ʿa) replied to this, “No, you are only right if you are able to bring back the dead one to life. Anyway, my Lord makes the sun rise in the east. If you are so powerful, make it rise from the west.”

Namrūd was not able to reply to this and instead he ordered Prophet Ibrāhīm (ʿa) to leave his kingdom. Prophet Ibrāhīm (ʿa) thus took his family and left for Bayt al-Muqqaddas in Palestine.

How does this story relate to our lives today?

When Prophet Ibrāhīm (ʿa) was about to be thrown into the fire, he told Angel Jabrāʾīl that he had complete trust in Allah (swt) and what He had decreed. The fire became cool for Prophet Ibrāhīm (ʿa). We should put our complete trust in Allah (swt) and know that Allah (swt) is the best of planners. We should try our hardest to be on the right path and know that Allah (swt) will take care of us.

Activity 1.7: Review of Prophet Ibrāhīm (ʿa) Part 1

True or False: Circle either "T" for True or "F" for False.

1. Āzar was the king of Babylon. T F
2. Āzar was the uncle of Prophet Ibrāhīm (ʿa). T F
3. Almighty Allah (swt) took care of Prophet Ibrāhīm (ʿa) when he was young. T F
4. Prophet Ibrāhīm (ʿa) was saved by Angel Jabrāʾīl from burning in the fire. T F

Multiple Choice: Circle the best answer.

5. When Namrūd had the dream, what did the astrologers predict?
   a. That Namrūd would have a baby boy
   b. That a boy was going to be born who would call the people toward Allah (swt)
   c. That Namrūd would become king of Babylon
6. After Prophet Ibrāhīm (ʿa) had broken all the idols, what did Namrūd decide to do?
   a. He decided to send Prophet Ibrāhīm (ʿa) to Palestine
   b. He decided to make Prophet Ibrāhīm (ʿa) fix all the idols
   c. He decided to burn Prophet Ibrāhīm (ʿa) in a big fire
7. Why did Prophet Ibrāhīm (ʿa) not ask Angel Jabrāʾīl to help him.
   a. Because Angel Jabrāʾīl could not do anything
   b. Because Prophet Ibrāhīm (ʿa) put his trust in Allah (swt)
   c. Because Prophet Ibrāhīm (ʿa) wore fire-proof clothes

Short Answer Questions: Answer in complete sentences.

8. Why did Prophet Ibrāhīm (ʿa) spare one big idol instead of destroying them all?

9. What happened when Prophet Ibrāhīm (ʿa) was thrown into the fire?

Lesson 1.8: Prophet Ibrāhīm (ʿa) Part 2

On his journey to Palestine, Prophet Ibrāhīm (ʿa) came across some people who worshiped the stars. When Prophet Ibrāhīm (ʿa) learned about their worship, he decided to invite them toward the right path in a special way. This story is narrated in Sūrah 6, Verse 77 of the Noble Qurʾān.

Prophet Ibrāhīm (ʿa) decided to stay as a guest with the star worshipers. When it was night, Prophet Ibrāhīm (ʿa) saw the stars and said to the star worshipers, "This star is my lord." After a while, the star faded away and Prophet Ibrāhīm (ʿa) said, "I cannot love a lord that fades away." Then, the moon came up and Prophet Ibrāhīm (ʿa) said, "This is my lord—it is bigger than the star." Soon, the moon disappeared, too, and Prophet Ibrāhīm (ʿa) said, "If my lord is not going to lead me, I will be misguided." In the morning, the sun came out and Prophet Ibrāhīm (ʿa) said, "This is my lord—it is the biggest of all stars." In the evening, though, the sun disappeared, and he said, "These creations that fade away cannot be my lord. Without a doubt, I turn my face toward the Lord who created the stars, the moon, the sun, the Heavens, and the earth, and I worship only Him." This is how Prophet Ibrāhīm (ʿa) tried to show everyone the right path.

In the last verse of Sūrah al-Fātiḥah, Allah (swt) tells us which path is the right one and what is the wrong one. We say, "Keep us on the path of those upon whom You (Allah) have given Your blessings; not the path of those You are angry with, nor of those who have gone astray." Prophet Ibrāhīm (ʿa) was a man who was blessed by Allah (swt), and so he was on the right path. Namrūd, the idol worshipers, and the star worshipers were people who had gone astray, and so their path was the wrong one.

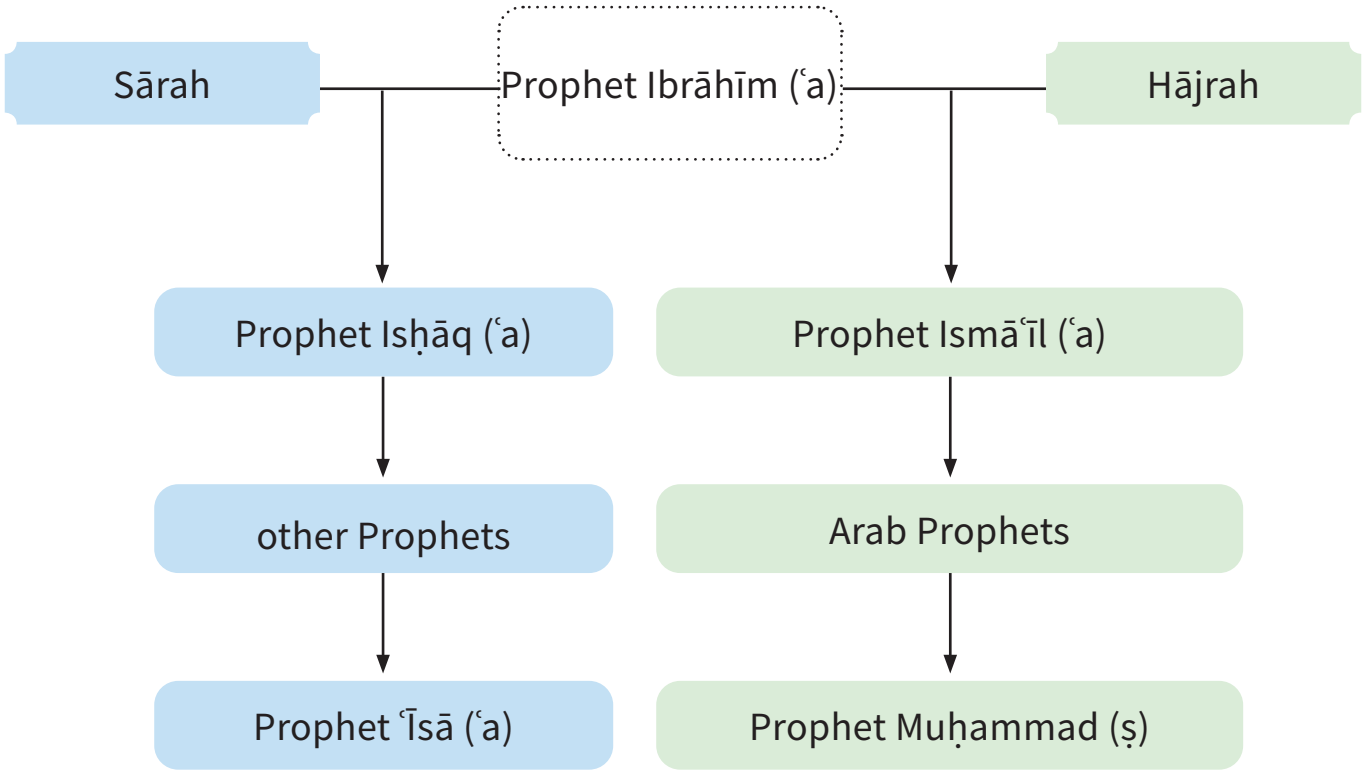
After trying to show the star worshipers the right path, Prophet Ibrāhīm (ʿa) and his wife Sārah continued the journey to Palestine. Sārah could not have any children so she suggested that Prophet Ibrāhīm (ʿa) marry a lady named Hājrah. When Prophet Ibrāhīm (ʿa) and Hājrah did marry, Allah (swt) blessed them with a son, Prophet Ismāʿīl (ʿa).

However by Allah's grace, five years later Sārah also had a son, Prophet Isḥāq (ʿa). Prophet Ibrāhīm (ʿa) is thus called the father of the Prophets because from his son, Prophet Ismāʿīl (ʿa), came the Arab Prophets, including the Noble Prophet Muḥammad (ṣ); and from his other son, Prophet Isḥāq (ʿa) who by Allah's grace was born 5 years later to Sārah, came the other Prophets, including Prophet ʿĪsā (ʿa).

Khalīlullāh

The title of Prophet Ibrāhīm (ʿa) was "Khalīlullāh", which means, "Friend of Allah (swt)." Allah (swt) tells us this title of Prophet Ibrāhīm (ʿa) Himself! When the time came for his death, he told the angel who had come to take his soul, "Does a friend take the soul of his friend?" He meant that Allah (swt) should not order Prophet Ibrāhīm's death because he was His friend. The angel of death could not answer this question, so he returned to Allah (swt). Allah (swt) told the Angel to go back to Prophet Ibrāhīm (ʿa) and say,

"O Ibrāhīm, does a friend refuse an invitation to meet his friend?"



Activity 1.8: Review of Prophet Ibrāhīm (ʿa) Part 2

True or False: Circle either "T" for True or "F" for False.

1. Sārah was the wife of Prophet Ibrāhīm (ʿa). T F

2. Prophet Ibrāhīm (ʿa) is known as the "Father of the African Prophets." T F

3. Prophet Ibrāhīm (ʿa) is known as "khalīlullāh." T F

Multiple Choice: Circle the best answer.

4. The āyah we recite in Sūrah al-Fātiḥah where Allah (swt) tells us what path is the right path is:
   a. "All thanks is due to Allah (swt), the Lord of the worlds"
   b. "The path of those upon whom You (Allah) have given Your blessings; not the path of those you are angry with, nor of those who have gone astray"
   c. "Only You (Allah) do we worship, and only You do we ask for help"

5. Why did the star worshipers worship the sun?
   a. Because they thought it was the greatest force in the world
   b. Because they liked the shape of the sun
   c. Because Prophet Ibrāhīm (ʿa) told them to

Short Answer Questions: Answer in complete sentences.

6. How did Prophet Ibrāhīm (ʿa) show the star worshipers that they were wrong in worshipping the stars, the moon, and the sun?

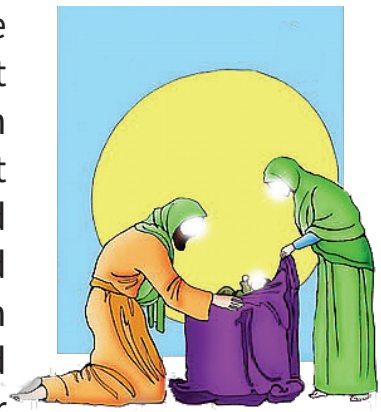
7. What does Khalīlullāh mean?

8. Why is Prophet Ibrāhīm (ʿa) known as the father of the Prophets?

9. How does the story of Prophet Ibrāhīm (ʿa) relate to our lives today? Explain in your own words.

Lesson 1.9: Prophet Ismāʿīl (ʿa)

When Prophet Ismāʿīl (ʿa) was born, Prophet Ibrāhīm (ʿa) was overjoyed and spent his time loving and caring for his son. Sārah became a little sad when she saw this because she still did not have any children of her own. Prophet Ibrāhīm (ʿa) asked for Allah's help, and Allah (swt) told him to take Hājrah and their son to a far away place.



Since this was the command of Allah (swt), Prophet Ibrāhīm (ʿa) took Hājrah and Prophet Ismāʿīl (ʿa) on a long journey. They stopped in a valley between two hills, which later became known as Mecca. There was nothing but sand, stones, and hills everywhere. Allah (swt) ordered Prophet Ibrāhīm (ʿa) to leave Hājrah and Prophet Ismāʿīl (ʿa) there and return to Palestine alone. It was not easy, but Prophet Ibrāhīm (ʿa) obeyed Allah's command and left.

As he was leaving, Hājrah asked, "O Ibrāhīm, in whose care are you leaving us here?" Prophet Ibrāhīm (ʿa) replied, "I leave you in the care of Allah (swt) who saved me from Namrūd's fire." Hājrah said, "Then I shall rely upon Allah (swt) to look after me and my child."

Hājrah had learned to trust and depend on Allah (swt) and was confident she would be fine. Soon, the food and water ran out, and Prophet Ismāʿīl (ʿa) started crying because he was hungry. Hājrah looked at the hill of Marwah and saw a mirage of water on the hill. She ran to Marwah, but found no water. She looked at the opposite hill of Ṣafā and saw water there. She ran to Ṣafā, but found no water there either. She ran back and forth between the hills seven times before she returned, sad and tired, to her son. Just then, Prophet Ismāʿīl (ʿa) kicked his heel on the ground, and suddenly, water started gushing out. This was a miracle of Allah (swt), later known as the well of Zamzam, which continues to provide water to this day! The stream attracted many birds, animals, and plants. Through His Mercy, Allah (swt) provided food and water to Hājrah and Prophet Ismāʿīl (ʿa).

Year after year, the miraculous well attracted more and more people to come and settle there. Soon, it became a flourishing town. Prophet Ismāʿīl (ʿa) grew up there and was thirteen when Prophet

Ibrāhīm (ʿa) came to visit him.

One night during this visit, Prophet Ibrāhīm (ʿa) had a dream that he was sacrificing his beloved son for Allah (swt). He was a little confused. He had the same dream again on the next day. On the third night, when he again saw the dream, he was convinced that it was a command from Allah (swt).

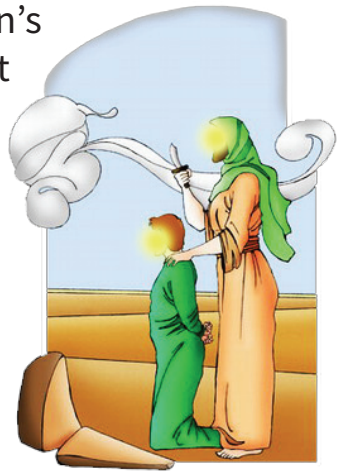
Prophet Ibrāhīm (ʿa) told Prophet Ismāʿīl (ʿa) about the dream. Showing great faith and loyalty to Allah (swt), Prophet Ismāʿīl (ʿa) asked his father to carry out Allah's command:

And when (Ismāʿīl) became bāligh, he (Ibrāhīm) said, "O my son! I saw in a dream that I am sacrificing you. What is your view?" He (Ismāʿīl) said, "O father! Do as you have been commanded. If Allah (swt) wills, you will find me from the patient ones." (37:102)

Prophet Ibrāhīm (ʿa) was already prepared to obey Allah's command because his loyalty to Allah (swt) was even stronger than his love for his son. So, Prophet Ibrāhīm (ʿa) and his son set off to a place called Minā to carry out Allah's command. On their journey, they met a man who asked them where they were going. When Prophet Ibrāhīm (ʿa) explained, the man tried to stop him from carrying out Allah's command. Prophet Ibrāhīm (ʿa) knew at once that the man was Iblīs in disguise. Both father and son picked up stones and threw them at the man until they got rid of him. As they walked on, they met another man who also tried to persuade them to forget Allah's command. This man was also Iblīs in disguise, but Prophet Ibrāhīm (ʿa) and Prophet Ismāʿīl (ʿa) knew that, so they threw stones at him too. As they continued on for the third time, they met yet another man. This, too, was Iblīs in disguise, who again tempted them not to carry out Allah's command. They stoned this man as well.

Prophet Ibrāhīm (ʿa) and Prophet Ismāʿīl (ʿa) had faced Iblīs three times on their way to Minā, but they still were able to stay on the right path. This was one of the many tests that they had successfully passed.

Prophet Ibrāhīm (ʿa) and Prophet Ismāʿīl (ʿa) finally arrived at Minā. Prophet Ismāʿīl (ʿa) told his father to blindfold himself so that he would not suffer any pain looking at his son's throat being cut. Prophet Ibrāhīm (ʿa) prayed to Allah (swt), and with his blindfold on, he cut the throat of his sacrifice.



When Prophet Ibrāhīm (ʿa) took off his blindfold, he saw his son Prophet Ismāʿīl (ʿa) standing at a distance smiling. Allah (swt) mentions this in the Qurʾān:

And We called out to him, "O Ibrāhīm, indeed you have proven your dream true." This is how We pay back people who do good. Indeed this was a clear trial, and We ransomed him with a great sacrifice. And We gave (this blessing) to one from the later times."Peace be upon Ibrāhīm. (37:104-109)

So if he did not slaughter his son, what did he slaughter? It was a sheep! This was the miracle of Allah (swt). Allah (swt) saved Prophet Ismāʿīl (ʿa) and blessed the family of Prophet Ibrāhīm (ʿa). We celebrate this sacrifice every year on the day of Eidul Aḍḥā.

Allah (swt) made the actions of Prophet Ibrāhīm (ʿa) and his family wājib for all Muslims. Thus, when we go for Ḥajj, we walk between Ṣafā and Marwah seven times just as Hājrah did. In Minā, we stone the three pillars that represent Iblīs, who tried to stop Prophet Ibrāhīm (ʿa) and Prophet Ismāʿīl (ʿa) from carrying out the command of Allah (swt). Finally, in Minā, we slaughter a sheep in the memory of Prophet Ibrāhīm (ʿa) and Prophet Ismāʿīl's sacrifice.

Later on in life, Prophet Ibrāhīm (ʿa) and Prophet Ismāʿīl (ʿa) rebuilt the Holy Kaʿbah as commanded by Allah (swt).

How does this story relate to our lives today?

- Prophet Ibrāhīm (ʿa) loved his son, Prophet ʿĪsmāʿīl (ʿa), very much. However, Allah (swt) commanded that Prophet Ibrāhīm (ʿa) send Hājrah and Prophet Ismāʿīl (ʿa) away to Mecca. Prophet Ibrāhīm's love for Allah (swt) was greater than anything, so he followed Allah's commands. We have many things that we love, but we should remember that loving Allah (swt) is most important and we must always follow His commands. For example, we may love a favorite TV show, but if it is time for prayer, we should follow Allah's command and pray first. We should always put Allah (swt) first, like Prophet Ibrāhīm (ʿa) did.
- On their way to perform the sacrifice commanded by Allah (swt), Prophet Ibrāhīm (ʿa) and Prophet Ismāʿīl (ʿa) encountered Iblīs three times, and he tried to keep the Prophets (ʿa) from carrying out Allah's command. Each time, the Prophets (ʿa) resisted Iblīs and went on to fulfill Allah's command. Iblīs is always whispering in the ears of those who are trying to do the right thing. We should fight Iblīs and do the right thing. For example, your mother may call you to help her with something, but as you stand up to help her, you suddenly feel tired and just want to relax in your room. Allah (swt) has commanded us to please our parents, but Iblīs is whispering that your relaxation is more important. You should ignore Iblīs and happily go help your mother. Then you have beat Iblīs.

Activity 1.9: Review of Prophet Ismāʿīl (ʿa)

True or False: Circle either "T" for True or "F" for False.

1. The mother of Prophet Ismāʿīl (ʿa) was Sārah. T F
2. The father of Prophet Ismāʿīl (ʿa) was Prophet Ibrāhīm (ʿa). T F
3. Prophet Ismāʿīl (ʿa) was commanded to sacrifice his son, Prophet Ibrāhīm (ʿa) T F
4. The man who repeatedly stopped Prophet Ibrāhīm (ʿa) was Iblīs in disguise T F
5. The well in Mecca is called the well of Zamzam. T F

Multiple Choice: Circle the best answer.

6. Prophet Ibrāhīm (ʿa) took Hājrah and Prophet Ismāʿīl (ʿa) to a far away place that later became known as _____.
   a. Medina
   b. Mecca
   c. Kuwait
7. Hājrah ran back and forth between two hills. What were their names?
   a. Mecca and Medina
   b. Minā and Hirā
   c. Ṣafā and Marwah
8. Which one of the following did Prophet Ibrāhīm (ʿa) and Prophet Ismāʿīl (ʿa) build?
   a. The Ark
   b. The Kaʿbah
   c. The Idols.

Short Answer Questions: Answer in complete sentences.

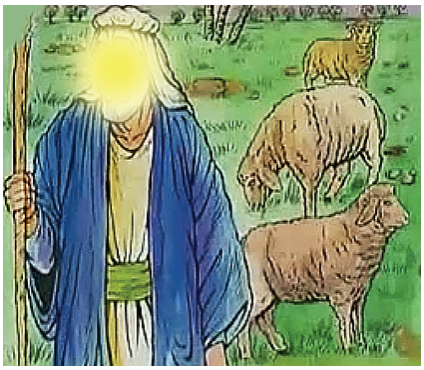
9. How did Hājrah and Prophet Ismāʿīl (ʿa) get water when they were left alone in the middle of the desert?

10. Describe three things that we do during Ḥajj, which were done by Prophet Ibrāhīm (ʿa) and his family.

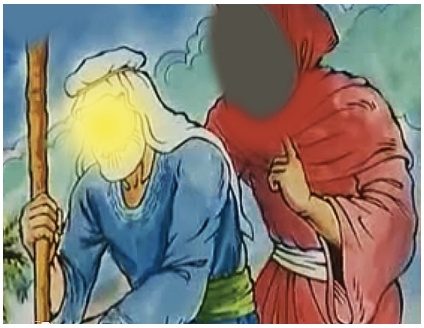
11. Explain two ways in which Prophet Ibrāhīm (ʿa) had been tested.

12. How does the story of Prophet Ismāʿīl (ʿa) relate to our lives today? Explain in your own words.

Lesson 1.10: Prophet Ayyūb (ʿa)



Prophet Ayyūb (ʿa) was the grandson of Prophet Isḥāq (ʿa). He was married to a lady by the name of Raḥmah, who was the daughter of Prophet Yūsuf (ʿa). Allah (swt) gave Prophet Ayyūb (ʿa) many blessings. He was a wealthy man with a large flock of sheep and a lot of land. He had many children and was very well respected by his people. Prophet Ayyūb (ʿa) was generous with his wealth as well. He took care of orphans and provided food for the poor. For all his blessings, Prophet Ayyūb (ʿa) continuously thanked Allah (swt).



After seeing how much Prophet Ayyūb (ʿa) used to worship Allah (swt), Iblīs tried to lead him away from the right path. Since he was dealing with a Prophet, Iblīs requested Allah (swt) for power over Prophet Ayyūb's affairs and said, "O Allah (swt), while Ayyūb enjoys your blessings, he remains thankful to you. But give me control over his affairs and I will make him turn away from you." Allah (swt) was fully aware of the patience of Prophet Ayyūb (ʿa), but as a trial for His Prophet and as a lesson for mankind, He granted Iblīs's request.

Iblīs came down to earth and destroyed all of Prophet Ayyūb's animals and property. He even killed his children! Despite these great misfortunes, though, Prophet Ayyūb (ʿa) never lost faith in Allah (swt). In fact, he began to worship Him even more than before.

When Iblīs saw that his plans were not working, he tried something else. He took away Prophet Ayyūb's good health and made him suffer a terrible disease. When the people saw this, they started believing that Prophet Ayyūb (ʿa) must have committed a big sin and was being punished by Allah (swt). So, they started avoiding him. Eventually, he was told to leave town.

Prophet Ayyūb (ʿa) began to live in the wilderness and spent his time praying to Allah (swt). His only companion was his

faithful wife, Raḥmah, who supported both of them by working in people's homes. Sometimes, poor people who suffered from great diseases would come and ask Prophet Ayyūb (ʿa) to pray to Allah (swt) to relieve them of their sufferings. Prophet Ayyūb (ʿa) would pray to Allah (swt), and his prayers would be accepted. The people would be cured of their disease. When they asked him why he did not pray for himself, Prophet Ayyūb (ʿa) replied, "I have enjoyed Allah's blessings for 80 years, and it would be very ungrateful of me to start complaining now just because I have been put in some distress for a little while."

Seven years passed and Iblīs watched helplessly as Prophet Ayyūb (ʿa) remained devoted in his love for Allah (swt). Finally, Iblīs decided that he would test Prophet Ayyūb's patience through his wife. So, one day, Iblīs came in the form of a human being to Raḥmah and told her that he was a doctor who could cure her husband of his terrible disease. Raḥmah was excited since she hated to see her husband in so much pain. However, Iblīs said that he would only cure Prophet Ayyūb (ʿa) on one condition: when Prophet Ayyūb (ʿa) was cured, he should say that it was him that cured Prophet Ayyūb (ʿa) and not Allah (swt).

Raḥmah wanted to see her husband well again, so she went to her husband and suggested this treatment to him. Prophet Ayyūb (ʿa) instantly realized what had happened. He knew that the doctor was really Iblīs in disguise. Finally, Prophet Ayyūb (ʿa) turned to Allah (swt) and complained about Iblīs's repeated efforts to misguide him. Allah (swt) accepted the prayers of Prophet Ayyūb (ʿa) and cured him of all his troubles.

The Noble Qurʾān says:

And remember Our servant Ayyūb. When he called out to his Lord, 'The devil has afflicted me with hardship and torment,' [We told him:] 'Stomp your foot on the ground; this [ensuing spring] will be a cooling bath and drink.' We gave [back] his family to him along with others like them, as a mercy from Us and an admonition for those who possess intellect.
(38:41-43)

Prophet Ayyūb (ʿa) struck the ground with his foot and a stream of water came out. When he washed himself with the water, he saw that his sickness disappeared and he returned to normal. Raḥmah, who had spent so much time worrying about him, was amazed to see him so well. Allah (swt) then restored Prophet Ayyūb (ʿa) to his former status. He was blessed with many children and more followers than he had before.

How does this story relate to our lives today?

- Even though Prophet Ayyūb (ʿa) had a lot of wealth, he remained thankful to Allah (swt) and spent it in a good way to help others. Money should never be treated as greater than Allah (swt). We should remember that money is only granted to us with the permission of Allah (swt), and we should not be so attached to money that we forget about Allah (swt).
- The patience of Prophet Ayyūb (ʿa) is a great lesson for us. Even when he was suffering, he was not bitter and was content with the will of Allah (swt). Whenever we are in difficulty, we should remember the story of Prophet Ayyūb (ʿa) and be patient and never lose our faith in Allah (swt).
- Prophet Ayyūb (ʿa) remained grateful for everything that he was given, even after it was taken away. We should always remember to thank Allah (swt) for the blessings we have and have had and not complain.

Activity 1.10: Review of Prophet Ayyūb (ʿa)

True or False: Circle either "T" for True or "F" for False.

1. Prophet Ayyūb (ʿa) was the son of Prophet Yūsuf (ʿa). T F
2. Raḥmah was the wife of Prophet Ayyūb (ʿa). T F
3. Iblīs destroyed all of Prophet Ayyūb's animals, property, and children. T F
4. Prophet Ayyūb (ʿa) never lost his faith in Allah (swt). T F

Multiple Choice: Circle the best answer.

5. What did the people do after they saw Prophet Ayyūb (ʿa) with his terrible disease?
   a. They looked for doctors all over the land that might be able to help him
   b. They forced him to leave the town
   c. They killed him so as to relieve him of his suffering

6. How long did Prophet Ayyūb (ʿa) suffer his hardships?
   a. 7 years
   b. 80 years
   c. 10 years

7. How was Prophet Ayyūb (ʿa) cured of his disease?
   a. The people found a doctor to cure Prophet Ayyūb (ʿa)
   b. Prophet Ayyūb (ʿa) agreed to Iblīs's condition, and so Iblīs cured him
   c. Prophet Ayyūb (ʿa) stomped his foot on the ground, and a spring gushed forth; when he washed himself with that water, he was cured by Allah

Short Answer Questions: Answer in complete sentences.

8. What offer did Iblīs make to Raḥmah?

9. When the poor people asked Prophet Ayyūb (ʿa) why he did not pray for himself, what did he say?

10. How did Iblīs try to tempt Prophet Ayyūb (ʿa) and Raḥmah to lose faith in Allah?

11. How does this story relate to our lives today? Explain in your own words.

Lesson 1.11: Prophet Yūnus (ʿa)

Prophet Yūnus (ʿa) was sent by Allah (swt) to the people of Naynawā (Babylon) to guide them to the right path. The people of Naynawā were idol worshipers, and although Prophet Yūnus (ʿa) tried night and day to explain to them how useless their worship was, they did not accept his advice. They said to him, "You are a liar. Our forefathers have always worshiped these idols and we will do the same."

Still, Prophet Yūnus (ʿa) tried to convince the people for a long time to worship one God. He even warned them of Allah's punishment if they continued in their sinful ways, but they refused to give up their idol worshiping.

At last, Prophet Yūnus (ʿa) became frustrated with these stubborn people. He walked out of their town and asked Allah (swt) to send His punishment on them. However, Prophet Yūnus (ʿa) had left his people without Allah (swt) commanding him to do so.

After Prophet Yūnus (ʿa) left, the signs of Allah's punishment appeared over Naynawā. A huge cloud came over the whole area and the land was filled with darkness. The people immediately realized that they were about to be punished for their sins. A wise man from amongst them advised them to ask for Allah's forgiveness at once, before they were all destroyed. All the people — young and old, men and women — came out of their homes and sincerely begged Allah (swt) to forgive them. Allah (swt) accepted their prayers and withdrew His punishment.

Meanwhile, Prophet Yūnus (ʿa) had gone a long distance and had reached the sea. There, he saw some people in a big boat that was ready to sail. He asked for permission to join them. Since he looked like a very respectable person, the passengers of the boat cheerfully welcomed him on board.

In the sea, the boat was suddenly caught up in a heavy storm. In those times, sailors thought that bad luck happened on the sea if there was a bad person on board. So, they drew names to find out who this bad person was. The first time, Prophet Yūnus (ʿa) was picked, but since he was considered to be a respectable person, they drew names again.

When Prophet Yūnus (ʿa) was picked a second and third time, they had no choice but to throw him overboard. At that moment, Prophet Yūnus (ʿa) realized his mistake in walking out on his people without waiting for the command of Allah (swt). He knew that his present problems were due to that mistake, but he trusted in the wisdom of Allah (swt) and jumped into the stormy sea. Allah (swt) commanded a large fish to swallow Prophet Yūnus (ʿa). Prophet Yūnus (ʿa) suddenly found himself in the stomach of the whale, and he lay there, frightened but unharmed.

The Noble Qurʾān says:

Truly Yūnus was one of the messengers. When he abandoned his people and sailed away in a full ship. The people cast lots and he was thrown into the water. The whale swallowed him up and he deserved this. Had he not glorified Allah (swt), he would certainly have remained inside the belly of the whale until the Day of Judgment. (37:139-144)

Prophet Yūnus (ʿa) spent several days and nights inside the whale while it swam across the sea. In the darkness of its stomach, Prophet Yūnus (ʿa) prayed to Allah (swt) to forgive him for his mistake, and his prayers were finally accepted.

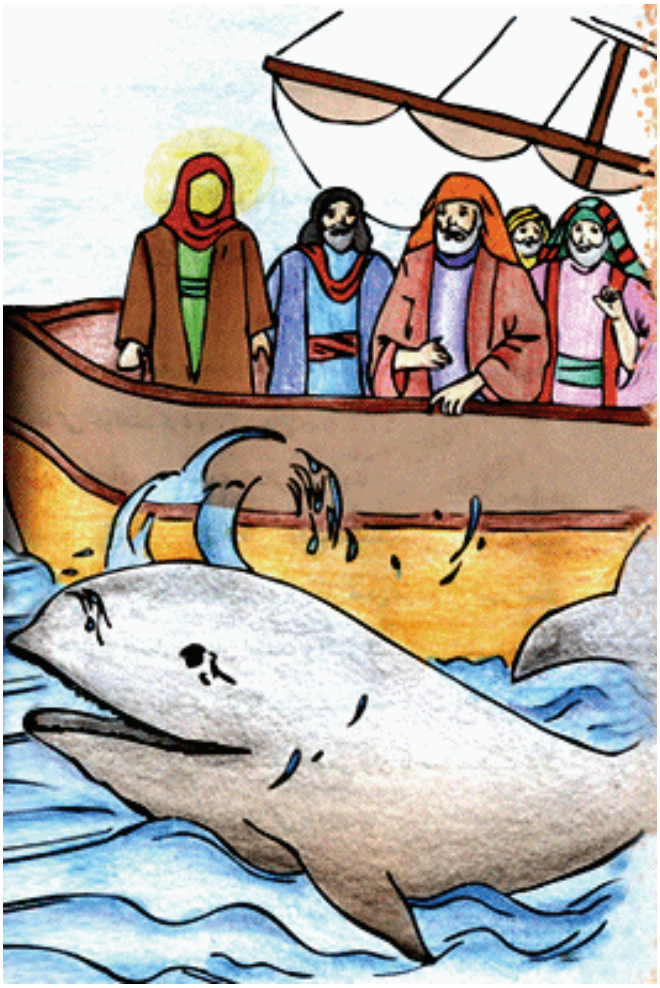
The Noble Qurʾān says:

He [Prophet Yūnus (ʿa)] cried out from the darkness, "There is no god except You. Glory be to You. Surely, I was of the unjust.'"Then We responded to him and saved him from his grief. Thus do we save the faithful believers. (21:87-88)

In these verses, Allah (swt) tells us something very important. No matter what happens to us, we should always remain faithful to Allah (swt). As long as we're one of the faithful believers of Allah (swt), He will save us like He saved Prophet Yūnus (ʿa).

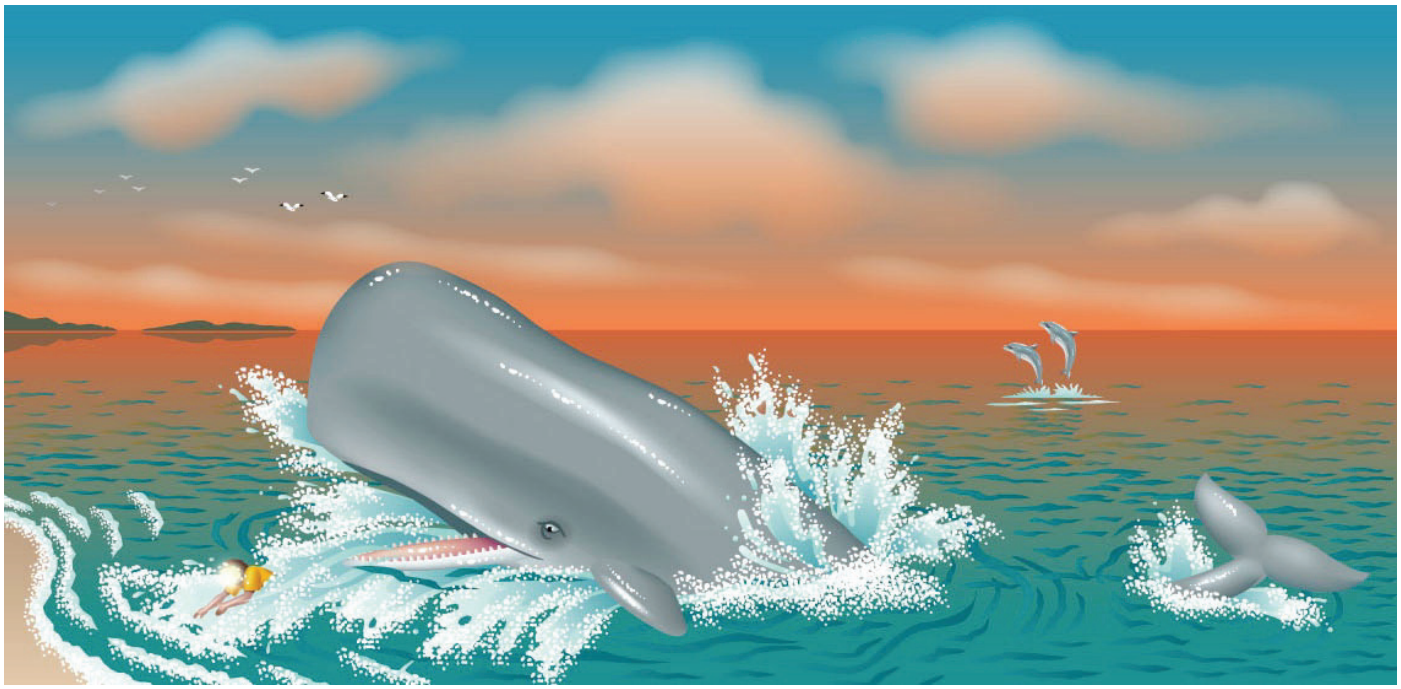
The whale that Prophet Yūnus (ʿa) was in went to the seashore and let him out safely onto the shore. Prophet Yūnus's body was badly hurt by the acids inside the whale, so Allah (swt) caused a plant to grow. Its leaves healed Prophet Yūnus (ʿa) and its fruits fed him. Soon, Prophet Yūnus (ʿa) had regained his health and he was commanded to return to Naynawā.

When he went back, he was amazed to see that the people had given up their idol worshiping and were worshiping Allah (swt). His people welcomed him and he spent the rest of his life preaching and leading them on the right path.



How does this story relate to our lives today?

- Prophet Yūnus (ʿa) tried for a very long time to convince the people their idol worshiping was wrong and that they should worship Allah (swt) alone. Yet, the people refused to listen because they were stubborn. Stubbornness is when someone refuses to change his/her attitude or position on something, especially in spite of good arguments or reasons. We should remember to listen to good advice and refuse to be stubborn. Being stubborn can keep people off of the right path and displease Allah (swt).
- When Prophet Yūnus (ʿa) was in the belly of the whale, he realized that leaving the town without Allah's permission was a mistake, not a sin, and he immediately asked for Allah's forgiveness. We may make mistakes in life, but it is important that we realize we made a mistake and ask Allah (swt) for forgiveness. Allah (swt) loves those who ask for forgiveness.



Activity 1.11a: Review of Prophet Yūnus (ʿa)

True or False: Circle either "T" for True or "F" for False.

1. The people of Naynawā worshiped one God. T F
2. The people did not listen to Prophet Yūnus (ʿa) at first. T F
3. Prophet Yūnus (ʿa) walked away from the people of Naynawā after asking Allah's permission. T F
4. Prophet Yūnus (ʿa) is alive today inside the belly of a whale. T F

Multiple Choice: Circle the best answer.

5. Prophet Yūnus (ʿa) was sent to the people of:
   a. Naynawā
   b. ʿĀd
   c. Thamūd

6. Why was Prophet Yūnus (ʿa) thrown out of the boat?
   a. Because he was too heavy
   b. Because when the people cast the lots, his name came out
   c. Because the people did not like him

7. How did Prophet Yūnus (ʿa) get healed after he came out of the whale?
   a. Allah (swt) sent a doctor from Naynawā to take care of him
   b. Allah (swt) caused a plant to grow, and its leaves healed him
   c. Prophet Yūnus (ʿa) struck the ground, Allah (swt) caused a spring to form, and the water helped heal him

Short Answer Questions: Answer the questions in complete sentences.

8. Why didn't the people of Naynawā listen to Prophet Yūnus (ʿa) at first? What was their argument and why was it wrong?

9. What mistake did Prophet Yūnus (ʿa) make?

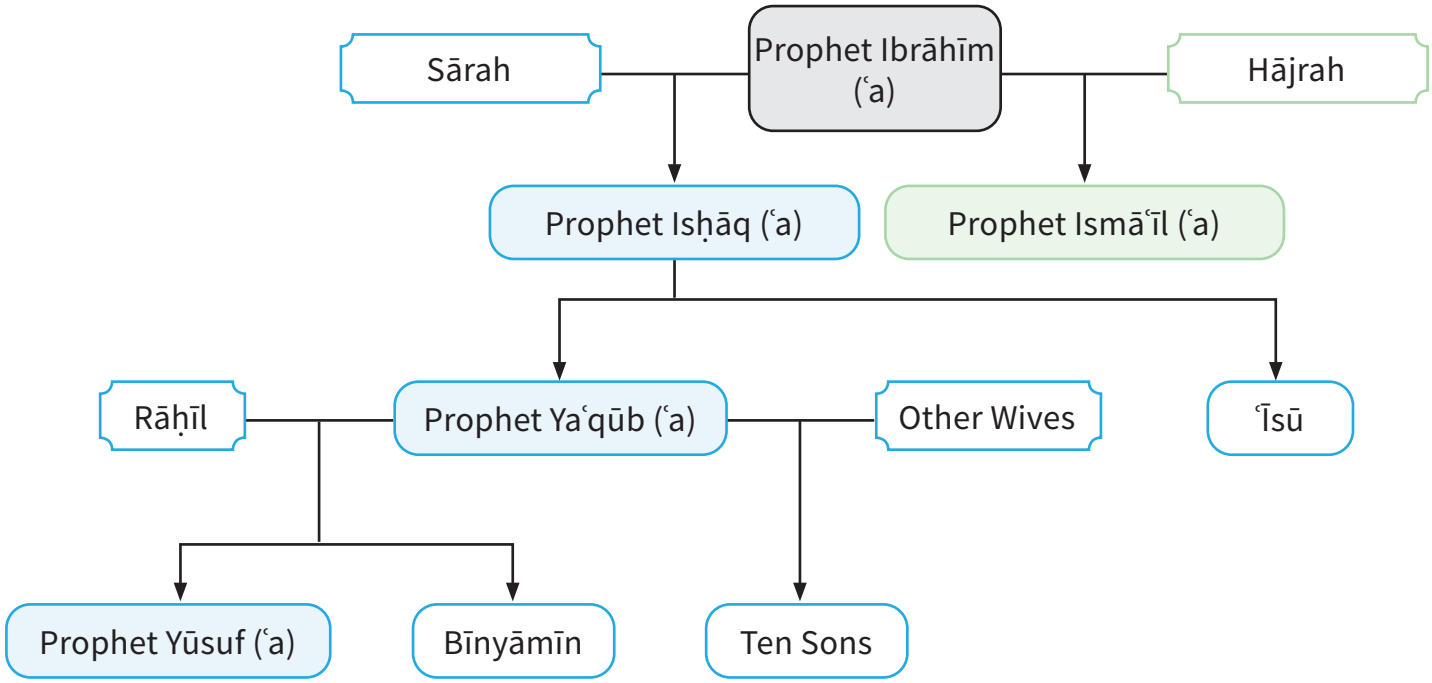
10. How were the people of Naynawā saved from Allah's punishment?

11. What did Prophet Yūnus (ʿa) cry out to Allah (swt) while he was inside the whale?

12. How does this story relate to our lives today? Explain in your own words.

Lesson 1.12: Prophet Yaʿqūb (ʿa)

Prophet Isḥāq (ʿa) was the younger son of Prophet Ibrāhīm (ʿa). His mother was Sārah, who by the miracle of Allah (swt), was able to bear a child even in her old age. Prophet Isḥāq (ʿa) married a lady by the name of Rafqah, and they were blessed with twin sons, ʿĪsū and Prophet Yaʿqūb (ʿa).



Prophet Yaʿqūb (ʿa) was loved very much by his parents, which made his twin brother jealous. To prevent trouble between the brothers, Prophet Isḥāq (ʿa) advised Prophet Yaʿqūb (ʿa) to migrate (or move) from their home in Palestine to a place in Iraq where the uncle of Prophet Yaʿqūb (ʿa) used to live.

Prophet Yaʿqūb (ʿa) agreed to move to Iraq and began working for his uncle. He also married his uncle's daughter, Rāḥil. After his work was over, Prophet Yaʿqūb (ʿa) left with his family and returned back to Palestine. In Palestine, Prophet Yaʿqūb (ʿa) sent presents to his brother, ʿIsū, to show that he wanted to be friends again. ʿIsū accepted the gifts and welcomed his brother warmly. ʿĪsū let go of his jealousy and soon the two brothers became good friends.

Prophet Yaʿqūb (ʿa) decided to make his home in the land of Syria. There, he was blessed with many children. From his earlier marriages, he had ten sons.

From his marriage to Rāḥīl, he was blessed with two more sons, Bīnyāmīn (Benjamin) and Prophet Yūsuf (ʿa). Together, the twelve sons became famously known as the "Grandchildren of Isḥāq (ʿa)."

Rāḥīl died when she was young, and therefore, Prophet Yaʿqūb (ʿa) always regarded their sons, Bīnyāmīn and especially Prophet Yūsuf (ʿa), with great fondness. He loved them very dearly.

When Prophet Yūsuf (ʿa) was around twelve years old, he dreamt that eleven stars and the sun and moon were prostrating (doing sajdah) to him. When he told his father about his dream, though, Prophet Yaʿqūb (ʿa) realized that the dream predicted the great future of Prophet Yūsuf (ʿa). He immediately advised his son not to tell his brothers about the dream.

The brothers of Prophet Yūsuf (ʿa) were jealous of Prophet Yūsuf (ʿa), not only because they saw that their father loved him more, but also because Prophet Yūsuf (ʿa) was a very handsome boy. As time went by, they became more and more jealous. Soon, one of the brothers proposed to kill Prophet Yūsuf (ʿa). Another one, however, suggested that they throw him in a well, in which case some travelers passing by would pick him up and take him to a far away place. In this way, they would not be guilty of murder.

Once the plot was formed, the brothers went to their father and asked them if Prophet Yūsuf (ʿa) could go with them when they took their goats for grazing. At first, Prophet Yaʿqūb (ʿa) refused. He loved his son so much that he did not want anything to happen to him. However, Prophet Yaʿqūb (ʿa) finally agreed to let Prophet Yūsuf (ʿa) go.

As they had planned, the brothers took Prophet Yūsuf (ʿa) far away from their home and threw him into a dry well. Then, they took Prophet Yūsuf's shirt and stained it with the blood of a goat. When they got back home, they went to their father and sadly explained to him that while they were grazing their sheep, a wolf came and ate Prophet Yūsuf (ʿa). They showed their father the blood-stained shirt as well.

Prophet Yaʿqūb (ʿa) was very sad that his beloved son, Prophet Yūsuf (ʿa), was not with him anymore. But he did not believe the story that his sons had told him. Instead, he remained patient and waited for Allah (swt) to reunite him with his beloved son.

How does this story relate to our lives today?

Many of Prophet Yaʿqūb's (ʿa) sons were jealous of Prophet Yūsuf (ʿa) which made them do something very bad. In the end, Allah (swt) saved Prophet Yūsuf (ʿa) because Allah (swt) is the best of planners. We should realize that everyone has been given different blessings from Allah (swt) and that being jealous will only hurt ourselves. We should learn to be happy with whatever Allah (swt) has given us and not want what others have, because the feeling of jealousy can lead us to do bad things that Allah (swt) will be displeased with.

Activity 1.12: Review of Prophet Yaʿqūb (ʿa)

True or False: Circle either "T" for True or "F" for False.

1. Prophet Isḥāq (ʿa) was the son of Prophet Ibrāhīm (ʿa). T F
2. The mother of Prophet Isḥāq (ʿa) was Hājrah. T F
3. Rāḥīl was the wife of Prophet Yaʿqūb (ʿa). T F

Multiple Choice: Circle the best answer.

4. Prophet Yaʿqūb (ʿa) was the son of:
   a. Prophet Ismāʿīl (ʿa)
   b. Prophet Isḥāq (ʿa)
   c. Prophet Ibrāhīm (ʿa)

5. How many sons did Prophet Yaʿqūb (ʿa) have?
   a. 8
   b. 10
   c. 12

6. Who was Prophet Yaʿqūb's twin brother?
   a. ʿĪsū
   b. Bīnyāmīn
   c. Prophet Isḥāq (ʿa)

Short Answer Questions: Answer the questions in complete sentences.

7. How does this story relate to our lives today? Explain in your own words.

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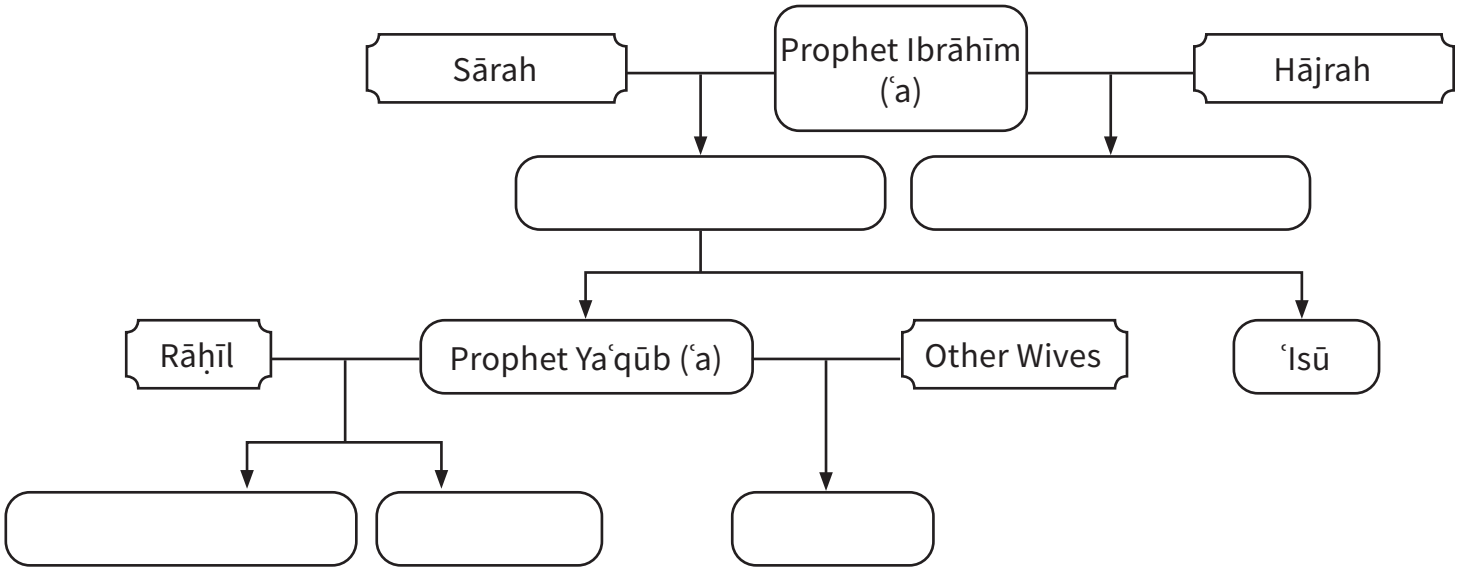
8. Fill in the family tree of Prophet Ibrāhīm (ʿa) to the sons of Prophet Yaʿqūb (ʿa).



Lesson 1.13: Prophet Yūsuf (ʿa)

Prophet Yūsuf (ʿa) Comes to Egypt

Prophet Yūsuf (ʿa) was discovered by a caravan of traders that were passing by and had stopped to get some water. They took him with them to Egypt and sold him to some slave traders for a few pieces of silver.

The Governor of Egypt, who was called the ʿazīz, offered a price that none could match and brought Prophet Yūsuf (ʿa) home to adopt him as a son.

Prophet Yūsuf (ʿa) Is Sent to Jail

After some time, unfortunately, Prophet Yūsuf (ʿa) was accused of disobeying his master and was sent to prison. On that same day, two other men were also imprisoned on the accusation of trying to poison the king. One used to serve the king, while the other was the royal cook. One morning, the server said to Prophet Yūsuf (ʿa), "I saw in a dream that I was making a drink for the king." The cook said, "I had a dream that I was carrying some bread in a basket on my head and birds were pecking at the bread." Both men felt that perhaps Prophet Yūsuf (ʿa) could interpret their dreams. Prophet Yūsuf (ʿa) took this opportunity to preach the religion of Allah (swt) to his prison companions. He promised to tell them the meaning of their dreams and informed them that this was a special power given to him by Allah (swt). He explained to them how pointless it was to believe in more than one god.

Finally, he said, "O my prison-mates! The man who dreamt that he was making a drink will soon be released from here and will go back to his old job of serving the king. The second one, who carried the bread on his head in the dream, will be killed and the birds will start to eat his brain."

Prophet Yūsuf (ʿa) told the server to remind the king that Prophet Yūsuf (ʿa) was still in prison. The dreams of both men came true just as Prophet Yūsuf (ʿa) had predicted. One of the prisoners was released while the other was hanged. Unfortunately, the server forgot to tell the king about Prophet Yūsuf (ʿa), and so, Prophet Yūsuf (ʿa) had to stay in prison for a few more years.

Prophet Yūsuf (ʿa) Is Released from Jail

One day, the king told his advisors that he dreamt that seven fat cows were being eaten by seven thin ones. He asked his advisors to tell him the meaning of the dream, but none of them knew how to interpret dreams. The king was very concerned about the meaning of his dream and even his wise advisors could not make sense of it.

As soon as the server heard about the dream, he remembered Prophet Yūsuf (ʿa). He also remembered what Prophet Yūsuf (ʿa) had told him to tell the king. So he went to the king and told him about Prophet Yūsuf (ʿa).

The king called Prophet Yūsuf (ʿa) and asked him to interpret the dream. He told the king, "For seven years there will be many crops and food available for the people of Egypt. After that, there will be a famine for seven years in which no food will grow and people will starve. Therefore, people should try to grow and store as much extra grain as possible so that they will be able to survive during the years of famine."

After hearing this very wise interpretation of his dream, the king was delighted. He ordered that Prophet Yūsuf (ʿa) be released at once. Not only that, the king also gave Prophet Yūsuf (ʿa) a very high position. He became the ʿazīz, or governor, of Egypt. His duties included being in charge of the food and money of Egypt. He began his duties right away and started to work on making sure that when the famine arrived, nobody would starve.

Prophet Yūsuf (ʿa) as the ʿAzīz of Egypt

For the first seven years, Prophet Yūsuf (ʿa) gave his people a little portion of the grain and stored the rest in very big store-houses. By the time the seven years were over, the store-houses were full. During the next seven years, there was a famine in which the earth became very dry, and very little food grew. However, because of the planning of Prophet Yūsuf (ʿa), the people in Egypt did not starve. The famine also spread to other lands, such as Kanʿān, where Prophet Yaʿqūb (ʿa) lived with his sons.

One day, Prophet Yaʿqūb (ʿa) called his sons and said, “My sons! We are in need of food. You may go to the ʿAzīz of Egypt who is known as a kind person, and he will sell you food. Let Bīnyāmīn stay with me so I won’t be alone.” As commanded by their father, the brothers of Prophet Yūsuf (ʿa) set off for Egypt to purchase grain.

The First Journey to Egypt

When Prophet Yūsuf (ʿa) saw his brothers in Egypt, he was very pleased to see them. They did not recognize him, but he recognized them. However, he did not reveal who he was.

Prophet Yūsuf (ʿa) was disappointed not to see his full brother, Bīnyāmīn, and asked his brothers to tell him about themselves. They introduced themselves and told him about their father. Prophet Yūsuf (ʿa) was relieved to hear that his father, Prophet Yaʿqūb (ʿa), was still alive.

Prophet Yūsuf (ʿa) sold them some grain, but instead of keeping the money, he secretly put it back into their bags so that they would have some money to come back to buy more grain. He told them that when they came again, they should bring their little brother with them; otherwise, he would not sell them any more grain.

When the brothers came back home, they told their father about the kindness of the ʿAzīz and were delighted to see their money when they opened their bags.

The Second Journey to Egypt

After some time, Prophet Yaʿqūb’s family was out of grain again, and the brothers had to go back to Egypt to get more. However, they could not go without Bīnyāmīn, so they tried to convince their father to let him come with them.

Prophet Yaʿqūb (ʿa) was hesitant at first, but after he made his sons swear by Allah (swt) that they would look after Bīnyāmīn at all times, he agreed.

When they reached Egypt, Prophet Yūsuf (ʿa) was extremely happy to see his younger brother and invited all of them to have dinner with him. Later, he let them all stay at his own house and asked Bīnyāmīn to sleep in his room.

During the night, Prophet Yūsuf (ʿa) told Bīnyāmīn who he really was. However, he asked Bīnyāmīn not to tell their brothers his real identity. Prophet Yūsuf (ʿa) wanted Bīnyāmīn to stay there with him, and so with Allah's help, they made a plan.

The brothers prepared for their journey home. Meanwhile, according to the command of Allah (swt), Prophet Yūsuf (ʿa) carried out his plan to keep Bīnyāmīn with him. He ordered his men to put a silver cup belonging to the king in Bīnyāmīn's bag.

The brothers of Prophet Yūsuf (ʿa) had not gone very far before they were stopped and accused of stealing the silver cup. The brothers said that they were innocent, but after the guards had searched their bags, they found the cup in Bīnyāmīn's bag. So, Bīnyāmīn was not allowed to go back home.The brothers pleaded to Prophet Yūsuf (ʿa) to take any one of them instead of Bīnyāmīn, but Prophet Yūsuf (ʿa) said that he could not take anyone who was not guilty. The brothers had no choice but to return to their father without Bīnyāmīn. The eldest brother could not face telling his father the terrible news, so he remained in Egypt.

The Third Journey to Egypt

When the brothers returned home and told Prophet Yaʿqūb (ʿa) what had happened, he was heartbroken. He had already lost his eyesight from crying so much over Prophet Yūsuf (ʿa). Now hearing how his

other son, Bīnyāmīn, had been taken away was too much for him to bear. So, he sent his sons back to Egypt to look for both Prophet Yūsuf (ʿa) and Bīnyāmīn.

The brothers went back to Egypt, and asked Prophet Yūsuf (ʿa) to release Bīnyāmīn. Prophet Yūsuf (ʿa) knew that it was time to reveal his identity. He reminded his brothers how badly they had treated their brother Yūsuf. The brothers were amazed to hear this. Prophet Yūsuf (ʿa) then said, "I am Yūsuf, and this is my brother. Allah (swt) was gracious to me. Anyone who is patient during hardships is always rewarded by Allah (swt)."

On hearing this, the brothers hung their heads in shame and asked Prophet Yūsuf (ʿa) for his forgiveness. Prophet Yūsuf (ʿa) forgave them at once, and prayed to Allah (swt) to forgive them.

He then gave his brothers his shirt and told them to cover their father's face with his shirt so that he may regain his eyesight. He then told them to return with the whole family.

The Fourth Journey to Egypt

The brothers went back to Kanʿān to tell their father about the good news. As soon as the brothers came close, Prophet Yaʿqūb (ʿa) recognized the fragrance from Prophet Yūsuf's shirt. When the shirt was placed on his face, Prophet Yaʿqūb (ʿa) was able to see again, and he decided to take his family to Egypt immediately. Prophet Yūsuf (ʿa) was delighted to meet them and hugged his father. Because they were so happy, the father, the step-mother, and the ten brothers prostrated on the ground, thanking Allah (swt).

Thus, Allah (swt) made true the dream of Prophet Yūsuf (ʿa), when he had seen eleven stars and the sun and the moon doing sajdah in front of him.

The story of Prophet Yūsuf (ʿa) is narrated in detail in the Noble Qurʾān, in the twelfth Sūrah, Sūrah Yūsuf.

How does this story relate to our lives today?

- The separation between Prophet Yaʿqūb (ʿa) and Prophet Yūsuf (ʿa) was difficult for them both. However, both remained patient and faithful to Allah (swt), and in the end, Allah (swt) rewarded them by reuniting them. Sometimes, we find ourselves in difficult situations and think that it is easier to give up, but we should remember to be patient and know that Allah (swt) is the best of planners. In the end, the patient ones will be rewarded.
- The jealousy of Prophet Yūsuf's brothers was so bad that it led them to lie to their father and send their own brother away. Allah (swt) sees and knows all things, and He is not pleased with jealousy. We should remember to be happy with what we have and rid ourselves of jealous thoughts and actions.

Activity 1.13: Review of Prophet Yūsuf (ʿa)

True or False: Circle either "T" for True or "F" for False.

1. Prophet Yūsuf (ʿa) did not interpret the prisoners' dreams correctly. T F
2. Anyone who is patient during hardship is always rewarded by Allah (swt). T F
3. Prophet Yaʿqūb (ʿa) regained his eyesight after Prophet Yūsuf's shirt was placed on his face. T F
4. Prophet Yūsuf (ʿa) was released from prison because he was able to interpret the king's dream. T F

Short Answer Questions: Answer in complete sentences.

5. How did Prophet Yūsuf (ʿa) get to Egypt?

6. What did the two prisoners dream of and what interpretation did Prophet Yūsuf (ʿa) give for their dreams?

7. What did the king dream of and what interpretation did Prophet Yūsuf (ʿa) give for his dream?

8. How does this story relate to our lives today? Explain in your own words.

9. Fill in the information for the table below. Some parts are already filled.

	Who went?	**What happened (in short)?**
The First Journey to Egypt	The ten brothers of Prophet Yūsuf (ʿa)	• Prophet Yūsuf (ʿa) recognized his brothers, but they didn't recognize him. • Prophet Yūsuf (ʿa) told them that if they wanted to come back, they had to bring their younger brother with them. • Prophet Yūsuf (ʿa) secretly returned their money back so that they would come again.
The Second Journey to Egypt	The ten brothers of Prophet Yūsuf (ʿa) and Bīnyāmīn	_____ _____ _____ _____ _____ _____
The Third Journey to Egypt	_____ _____ _____ _____	• The brothers were sent back to Egypt to look for Bīnyāmīn and Prophet Yūsuf (ʿa). • Prophet Yūsuf (ʿa) revealed himself. • The brothers felt ashamed for what they had done. • Prophet Yūsuf (ʿa) forgave the brothers and sent them back with his shirt to restore the eye-sight of their father.
The Fourth Journey to Egypt	_____ _____ _____ _____ _____ _____	_____ _____ _____ _____ _____ _____

Lesson 1.14: Prophet Mūsā (ʿa) Part 1

Several centuries after Prophet Yūsuf (ʿa), a cruel man by the name of Firʿawn came to power in Egypt. During his time, the tribe of Banī Isrāʾīl had grown and was still increasing in population. Firʿawn was afraid that the tribe of Banī Isrāʾīl might overthrow him, so he decided to make life difficult for them by making them his slaves.

One day, Firʿawn was warned by a royal astrologer that a son born to the tribe of Banī Isrāʾīl would destroy his kingdom. To prevent this from happening, Firʿawn ordered his men to kill every male child that was born to the tribe of Banī Isrāʾīl. Firʿawn may have planned, but Allah (swt) mentions in the Qurʾān:

They plan, and Allah (swt) plans; and (surely) Allah (swt) is the best of planners. (3:54)

Allah (swt) had decided that Prophet Mūsā (ʿa) was to be born in this dangerous situation, so nobody could stop it from happening. When Prophet Mūsā (ʿa) was born, his mother hid him to protect him from the king's soldiers. However, there was great danger that the child would be discovered at any moment. Upon Allah's command, Prophet Mūsā's mother made a waterproof basket, put the child in it, and let it float away in the river. She asked her daughter, Kulthūm, to keep a watch over it.

The basket floated on the Nile River and made its way to Firʿawn's palace. Firʿawn's men saw the basket and picked it up. When Firʿawn's wife, Lady Āsiyah, saw the lovely boy, she decided to adopt him, so she took him home. Firʿawn immediately ordered the boy to be put to death, but Lady Āsiyah, who was a very pious woman, pleaded with him until he finally allowed her to adopt the boy.

Allah (swt) has bestowed His blessings upon Lady Āsiyah, who is one of the ladies of Paradise. The three other ladies of Paradise are Lady Maryam, the mother of Prophet ʿĪsā (ʿa), Sayyidah Fāṭimah az-Zahrāʾ (ʿa), the daughter of Prophet Muḥammad (ṣ), and Lady Khadījah, the wife of Prophet Muḥammad (ṣ).

Prophet Mūsā (ʿa) would not feed from any of Firʿawn's maids, and no one knew what to do. Kulthūm (Prophet Mūsā's sister), who had been watching everything from a distance, entered the palace and told Firʿawn that she could find a woman to feed Prophet Mūsā (ʿa). She went running back home and told her mother the whole story and brought her mother to the palace. Naturally, Prophet Mūsā (ʿa) accepted to be fed by his own mother. In this way, Allah (swt) made Prophet Mūsā's mother look after her own son while he was still young.

As the years passed, Prophet Mūsā (ʿa) grew up to be a strong and healthy man. He had the knowledge, wisdom, and manners that Allah (swt) grants all His Prophets. Prophet Mūsā (ʿa) was determined to end Firʿawn's cruelty against his own people.

One day, Prophet Mūsā (ʿa) tried to stop an Egyptian from torturing a person from the tribe of Banī Isrāʾīl. While trying to help his tribesman, he accidentally killed the Egyptian.

An Egyptian believer advised Prophet Mūsā (ʿa) to leave the town before anyone killed him.So Prophet Mūsā (ʿa) started on his journey away from Egypt.

After a long, hard journey, Prophet Mūsā (ʿa) arrived at a well in Madyan. There, he saw some shepherds under the shade of a tree giving water to their sheep. He also saw two young women standing away from the well waiting to get water for their sheep. A long time had passed, and the young women were still waiting. Prophet Mūsā (ʿa) went to the young women to find out why. They told him that they could not go to the well until the shepherds moved away. Prophet Mūsā (ʿa) decided to give their sheep water for them, and the two young women left, thanking him.

It wasn't long before one of the two young women returned back to Prophet Mūsā (ʿa). She told him that her father wanted to meet him. Prophet Mūsā (ʿa) went with the young woman to see her father. Her father was Prophet Shuʿayb (ʿa). He was very thankful to Prophet Mūsā (ʿa) for helping his daughters. Prophet Mūsā (ʿa) told Prophet Shuʿayb (ʿa) his story and everything that happened in Egypt. Prophet Shuʿayb (ʿa) said that it was safe to live in Madyan and asked Prophet Mūsā (ʿa) to stay and work for him. Prophet Mūsā (ʿa) agreed. Later, Prophet Shuʿayb (ʿa) married one of his daughters to Prophet Mūsā (ʿa).

After learning and working under Prophet Shuʿayb (ʿa) for 10 years, Prophet Mūsā (ʿa) decided to leave Madyan with his wife and visit his mother and sister in Egypt. One night, during his journey to Egypt, he saw a fire on a nearby mountain. Since it was a cold night, he told his wife to wait while he checked on the fire. When he reached Mount Sinai, where the fire was glowing, he was surprised to see that flames were burning, though there was nothing there to burn.

Suddenly, he heard a voice saying, “O Mūsā! I am your Lord! Take off your shoes. You are standing on holy ground!” Prophet Mūsā (ʿa) instantly obeyed Allah’s command and took off his shoes. Allah (swt) ordered Prophet Mūsā (ʿa) to throw his staff (walking-stick) down onto the ground. When Prophet Mūsā (ʿa) did so, the staff turned into a large, ferocious looking serpent. Then, Allah (swt) ordered Prophet Mūsā (ʿa) to pick it up again, and when he did, the serpent turned back to a staff. Prophet Mūsā (ʿa) was then commanded to put his hand under his arm and take it out again. When he did so, a brilliant light began to glow from his hand. When he put his hand under his arm again and took it out, it turned back to its original form.

Allah (swt) told Prophet Mūsā (ʿa) that he should use these two signs to warn Firʿawn about Allah’s power. Prophet Mūsā (ʿa) was then given a mission to free all the people of Banī Isrāʾīl from the cruelty of Firʿawn. Prophet Mūsā (ʿa) asked Allah (swt) if he could take his brother, Prophet Hārūn (ʿa), to help him with his mission because Prophet Hārūn (ʿa) was a very good speaker. Allah (swt) granted him his request.

When Prophet Mūsā (ʿa) arrived in Egypt, he went with his brother to Firʿawn’s palace and warned him about Allah (swt). They told Firʿawn that Allah (swt) was the most superior and He alone should be worshiped as God. They also made him aware of their mission to release all the Banī Isrāʾīl and take them out of Egypt. Prophet Mūsā (ʿa) showed Firʿawn the miracles he had received. Firʿawn just laughed at the signs of Allah (swt), calling them simple magic tricks. He challenged Prophet Mūsā (ʿa) and Prophet Hārūn (ʿa) to a contest with his own magicians.

Activity 1.14: Review of Prophet Mūsā (ʿa) Part 1

True or False: Circle either "T" for True or "F" for False.

1. The king of Egypt during the time of Prophet Mūsā (ʿa) was Namrūd. T F
2. Prophet Mūsā's sister was Kulthūm. T F
3. Prophet Mūsā's wife was Lady Khadījah. T F
4. Prophet Mūsā (ʿa) saw the fire on Mount Sinai. T F
5. Prophet Mūsā (ʿa) asked Allah (swt) if his sister could help him in his mission. T F
6. Prophet Hārūn (ʿa) was the brother of Prophet Mūsā (ʿa). T F
7. Firʿawn laughed at the signs of Allah (swt) and called them magic tricks. T F

Multiple Choice: Circle the best answer.

8. Who was Firʿawn's wife?
   a. Sayyidah Fāṭimah (ʿa)
   b. Lady Maryam (ʿa)
   c. Lady Āsiyah (ʿa)

9. Who was the Prophet who lived in Madyan?
   a. Prophet Mūsā (ʿa)
   b. Prophet Shuʿayb (ʿa)
   c. Prophet Yūsuf (ʿa)

10. Which tribe was Prophet Mūsā (ʿa) from?
    a. From the tribe of Banī Isrāʾīl.
    b. He was an Egyptian.
    c. He was from the tribe of Arabs.

11. Why did Prophet Mūsā (ʿa) leave Egypt?
    a. He did not like the king anymore.
    b. He accidentally killed an Egyptian and he feared that his life was in danger.
    c. He wanted to get married and start a family.

12. What was one miracle given to Prophet Mūsā (ʿa)?
    a. He became a very good speaker
    b. His staff could turn into a snake
    c. His hand could turn into a block of wood

13. Why did Prophet Mūsā (ʿa) want his brother to help him in his mission?
    a. Because his brother was a very good speaker.
    b. Because his brother was a stronger person.
    c. Because his brother was more liked by Firʿawn.

Short Answer Questions: Answer in complete sentences.

14. Why did Firʿawn kill all the male children?

_____

_____

_____

_____

15. What two miracles did Allah (swt) give Prophet Mūsā (ʿa)?

_____

_____

_____

16. What was the mission of Prophet Mūsā (ʿa)?

_____

_____

Lesson 1.15: Prophet Mūsā (ʿa) Part 2

On the day of the challenge, everyone gathered in the court to watch the magicians and Prophet Mūsā (ʿa). When all of Firʿawn's magicians had been called, they threw down their own staffs. These turned into little snakes. But when Prophet Mūsā (ʿa) threw down his staff, it turned into a much larger snake that ate all the other ones up. Seeing this, the magicians knew that what Prophet Mūsā (ʿa) had done was not magic, but a real miracle. They turned to Prophet Mūsā (ʿa), accepting Allah (swt), and condemned Firʿawn for misleading them.

Firʿawn got very angry, and as a result, he killed the magicians and made life for the Banī Isrāʾīl more difficult. He did not listen to Prophet Mūsā (ʿa) or Prophet Hārūn (ʿa). Allah (swt) commanded Prophet Mūsā (ʿa) to take his followers and move away from the city. Allah (swt) then sent a huge storm on Firʿawn and his people, leaving them homeless. Firʿawn promised Prophet Mūsā (ʿa) that if the storm would stop, he would free the Banī Isrāʾīl. However, when the storm stopped, Firʿawn did not keep his promise.

Allah (swt) warned Firʿawn and his followers in many different ways in the form of plagues. Allah (swt) sent a storm of locusts that ate all the Egyptian food; He sent frogs and lice; He sent worms that entered people's nostrils; He converted the River Nile into blood so there was no water. Each time, Firʿawn promised Prophet Mūsā (ʿa) that if the plagues would stop, he would release all the Banī Isrāʾīl, but each time the plague stopped, Firʿawn went against his promise.

At last, Allah (swt) commanded Prophet Mūsā (ʿa) to take all the Banī Isrāʾīl and leave Egypt during the night. Prophet Mūsā (ʿa) did so, but by the next morning, Firʿawn found out about Prophet Mūsā's plan and gathered a huge army to go after him.

When the Banī Isrāʾīl arrived at the River Nile and saw Firʿawn's army coming behind them, they got angry at Prophet Mūsā (ʿa) for making them leave with him, because they thought that they would surely be killed now. Prophet Mūsā (ʿa) told them to be patient, as Allah (swt) would look after them. Prophet Mūsā (ʿa) touched the water of the River Nile with his staff and by the mercy of Allah (swt), a path was formed for Prophet Mūsā (ʿa) and his people to pass.

Firʿawn reached the River Nile and saw the path too, so he ordered his army to follow. However, when Firʿawn and his army reached halfway, Allah (swt) commanded it to close on them. At this time, Firʿawn pleaded with Allah (swt) to forgive him, but it was too late. Firʿawn had been given many chances in the past to turn to the right path. Allah (swt) told Firʿawn that He was going to preserve his body to show people the example of disobedience. The body of Firʿawn was discovered in 1881 and is kept in the Egyptian Museum in Cairo. This should be a lasting lesson for all of us.

After Firʿawn and his men drowned in the River

Nile, Prophet Mūsā (ʿa) took the Banī Isrāʾīl further on. On their way, they passed a group of people who worshiped idols. Upon seeing the beautiful idols, the Banī Isrāʾīl wanted one for themselves and asked Prophet Mūsā (ʿa) to make them one. Prophet Mūsā (ʿa) reminded them of the one true Allah (swt), who had saved the Banī Isrāʾīl and destroyed Firʿawn.

Prophet Mūsā (ʿa) had promised the Banī Isrāʾīl that he would bring them some laws from Allah (swt) to follow. When Prophet Mūsā (ʿa) reached the base of Mount Sinai, he prayed to Allah (swt) for a set of laws. Allah (swt) ordered him to go up Mount Sinai and spend 30 nights in fasting and prayer, after which he would receive the divine book of laws. Prophet Mūsā (ʿa) left his brother Prophet Hārūn (ʿa) in charge when he went up the mountain. This is just like how Imām ʿAlī (ʿa) was in charge after Prophet Muḥammad (ṣ). Prophet Muḥammad (ṣ) has said to Imām ʿAlī (ʿa), "You are to me as Hārūn was to Mūsā."

Allah (swt) told Prophet Mūsā (ʿa) to stay for an extra ten days. So when Prophet Mūsā (ʿa) did not return after 30 days, many of the Banī Isrāʾīl became uneasy and started to lose faith in Allah (swt). A man named Sāmirī, who was a disbeliever, took advantage of the situation and tempted the people to make an idol. He collected gold from people and made it into a calf. Soon, people started to worship the golden calf that they had made. Prophet Hārūn (ʿa) became angry and warned the people about their faith, but they did not listen.

The Noble Qurʾān says:

The people of Mūsā, in his absence, prepared the image of a calf from their jewelry — a body which seemed to give a lowing sound. Did they not see that it could neither speak to them nor guide them in any way? They adopted it for

worship and they were unjust. (7:148)

At the end of the 40 days, Allah (swt) gave Prophet Mūsā (ʿa) the Tawrāt—the Divine Laws from Allah (swt) written on tablets of stone.

Allah (swt) also informed Prophet Mūsā (ʿa) that he had tested the Banī Isrāʾīl, and Sāmirī had managed to lead them astray. When Prophet Mūsā (ʿa) came to know of this, he got very angry, and on his return, he warned the Banī Isrāʾīl of the punishment of Allah (swt). He ordered the Banī Isrāʾīl to ask for forgiveness. He also told Sāmirī that he had committed a great sin and would surely be punished by Allah (swt).

How does this story relate to our lives today?

Allah (swt) gave Firʿawn many chances to follow the message of Prophet Mūsā (ʿa). Allah (swt) sent many plagues, and Firʿawn said he would change, but when the plague was lifted, Firʿawn resisted and returned to his old ways. After many chances, finally Allah (swt) destroyed Firʿawn. We should remember to take advantage of the time we have and make changes in our lives for the better. We should not make false promises to Allah (swt). Allah (swt) might send us signs in our lives for us to change. We should not ignore the signs by saying we will change, but then return to our old ways when things get better.

Activity 1.15: Review of Prophet Mūsā (ʿa) Part 2

True or False: Circle either "T" for True or "F" for False.

1. One of the plagues sent to the Egyptians by Allah (swt) was the River Nile turning into blood. T F
2. Prophet Mūsā (ʿa) went up Mount Sinai to bring laws from Allah (swt). T F
3. Sāmirī told people not to worship the golden calf. T F
4. Prophet Mūsā (ʿa) stayed on the mountain for 40 days instead of 30. T F

Multiple Choice: Circle the best answer.

5. What happened in the contest with the magicians?
   a. Prophet Mūsā's snake ate all the other snakes, and so the magicians became followers of Allah's religion
   b. Prophet Mūsā's snake ate all the magicians as well as their snakes
   c. Prophet Mūsā's snake was eaten by the other snakes
6. How did Prophet Mūsā (ʿa) and the Banī Isrāʾīl cross the River Nile?
   a. They dug a hole under it and walked to the other side
   b. They built an ark and sailed over the sea
   c. Allah (swt) formed a path in the River Nile through which they passed
7. What was the name of the set of laws that Prophet Mūsā (ʿa) brought back from Mt. Sinai?
   a. Qurʾān
   b. Injīl
   c. Tawrāt

Short Answer Questions: Answer in complete sentences.

8. What happened to Firʿawn and his army?

9. What did the Banī Isrāʾīl do while Prophet Mūsā (ʿa) was on the mountain? Why do you think they did this?

10. How does the story of Prophet Mūsā (ʿa) relate to our lives today? Explain in your own words.

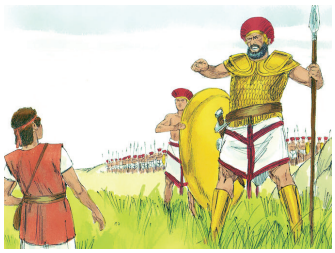
Lesson 1.16: Prophet Dāwūd (ʿa)

The Banī Isrāʾīl had finally escaped from their evil king Firʿawn with the help of Prophet Mūsā (ʿa). After Prophet Mūsā (ʿa), Allah (swt) sent Prophet Samuel (ʿa) to them for guidance. They asked Prophet Samuel (ʿa) to appoint a strong king for them. On the command of Allah (swt), Prophet Samuel (ʿa) appointed Ṭālūt (Saul) as their king. The Banī Isrāʾīl did not like the choice, saying that Ṭālūt was a poor and unknown man. However, Prophet Samuel (ʿa) informed them that Ṭālūt had been chosen because of his knowledge, wisdom, and strength, and he would lead them to victory.

Tālūt lead the Banī Isrāʾīl into a battle against a strong army which had a giant warrior by the name of Jālūt. Just by looking at Jālūt, the Banī Isrāʾīl were terrified.

Prophet Dāwūd (ʿa) was present in the army of Ṭālūt. He was very young and had not come to fight, but to help his three older brothers who were soldiers, and to bring news of the war back to their father. When Ṭālūt saw that Jālūt had terrified his army, he tried to encourage his men by promising them great rewards if they faced Jālūt.

When Prophet Dāwūd (ʿa) heard all the commotion going on, he left his post and came to find out what was happening. He had never fought before, but he approached Ṭālūt and said, “I am fit to fight this warrior [Jālūt] because I have killed a tiger and a bear that attacked my father’s sheep.”



Ṭālūt was impressed by this and agreed to the fight. As he dressed Prophet Dāwūd (ʿa) in a coat of armor, he warned him to be careful.

Before Prophet Dāwūd (ʿa) approached Jālūt, he removed the heavy armor that restricted his movement.

He stood in front of the enemy with just a slingshot and the staff with which he used to guide his sheep.

Before Jālūt could even react to this challenge, Prophet Dāwūd (ʿa) had shot a stone from his slingshot. The stone struck Jālūt's forehead with terrible force and brought him to the ground. The sight of their champion dead scared the rest of Jālūt's army, who ran away in panic.

Later, Prophet Dāwūd (ʿa) married Ṭālūt's daughter. He was also made commander-in-chief of Ṭālūt's army and became the king after Ṭālūt's death.

Allah (swt) blessed Prophet Dāwūd (ʿa) with a beautiful voice and revealed to him the book of Zabūr (Psalms of David). When he used to recite from it, the mountains and the birds would also join him.

Allah (swt) gifted him with the miracle of bending iron; iron was as soft as wax in his hands, and he used to make special, light-weight battle armor made of iron ringlets joined together. By selling these to the army, he earned his livelihood.

Allah (swt) mentions in the Qurʾān:

Indeed We granted Dāwūd a blessing, saying, 'O Mountains! sing the praise of Allah (swt) along with him, and you too, O Birds!' And We made iron soft for him. (34:10)

How does this story relate to our lives today?

- When Banī Isrāʾīl went to Prophet Samuel (ʿa) to ask for a king, they were disappointed in his choice of Ṭālūt, because they said he was poor and not very well-known. In the end, Ṭālūt's strong faith made him a good leader and gave him the blessing of Prophet Dāwūd (ʿa) on his side, which gave the Banī Isrāʾīl victory. We learn from this that we should not judge people based on how much money they have or how popular they are. We should trust, follow, and befriend those who have the most piety, or in other words, are religious and have strong faith in Allah (swt). This is what will save us in the end.
- Although Jālūt was much bigger than Prophet Dāwūd (ʿa), because of Prophet Dāwūd's faith and trust in Allah (swt), he was able to defeat Jālūt, when everyone else was afraid. We should remember not to fear anything except Allah (swt). Sometimes, things may seem scary to us, but if we have trust and faith in Allah (swt), then anything is possible.

Activity 1.16: Review of Prophet Dāwūd (ʿa)

Fill in the blanks using the words from the word box.

1. In previous lessons we have learned that Prophet Mūsā (ʿa) had saved the Banī Isrāʾīl from _____.

2. Prophet Samuel (ʿa) appointed _____ (hint: Saul) as their king.

3. The Banī Isrāʾīl did not like the choice, saying that their king was a _____ and unknown man.

4. After Ṭālūt died Prophet _____ (ʿa) became the leader of the Banī Isrāʾīl.

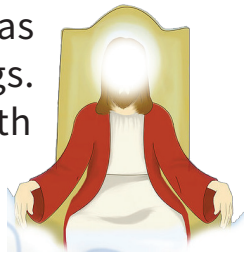
5. Allah (swt) blessed Prophet Dāwūd (ʿa) with a beautiful voice and revealed to him the _____ (Psalms of David). When he used to recite from it, the _____ and the _____ would also join him.

6. Allah (swt) gifted him so that _____ was as soft as wax in his hands.

Zabūr	poor	Firʿawn	iron
Tālūt	mountains	Dāwūd	birds

Lesson 1.17: Prophet Sulaymān (ʿa)

Prophet Sulaymān (ʿa) was only thirteen years old when his father Prophet Dāwūd (ʿa) died.



Prophet Sulaymān (ʿa) was granted many blessings. Allah (swt) blessed him with the greatest kingdom that any king has ever ruled over. He was also given the blessing of knowing the language of the birds and animals, and even the wind would obey him.

He had a large army, which consisted of men, jinn, birds, and other animals.

Prophet Sulaymān (ʿa) and the Valley of Ants

One day, he was marching with his army to a place called the Valley of Ants, which had many gems and valuable metals buried in it.

In the valley, there were large ants that stopped people from coming into the valley. When the chief of the ants saw the army of Prophet Sulaymān (ʿa) coming, he told all the other ants to go into their holes (houses) or else the army might crush them.

When Prophet Sulaymān (ʿa) heard what the chief of the ants said, through the wind, he smiled and asked his army to be careful not to hurt the ants. Prophet Sulaymān (ʿa) thanked Allah (swt) for giving him the wisdom to understand animals and be able to save lives.

Prophet Sulaymān (ʿa) and the Queen of Sabaʾ

One day, Prophet Sulaymān (ʿa) noticed that his messenger bird Hud Hud was missing. A little while later, Hud Hud came back and reported to him, "...I have brought to you information from Sabaʾ (Sheba). I found a woman ruling over them who is very wealthy and has a great throne. I found her and her people worshiping the sun instead of Allah!"

Prophet Sulaymān (ʿa) sent a letter to Bilqīs, the Queen of Sabaʾ, saying, "In the name of Allah (swt), the Kind, the Merciful. Do not elevate yourself and come toward me in submission to Allah (swt) (as a Muslim)." (27:30-31)

When Bilqīs received the letter, she consulted her ministers and decided to send Prophet Sulaymān (ʿa) gifts and then wait for his reaction. If he was truly a Prophet, he could not be bribed and would not accept the gifts.

Prophet Sulaymān (ʿa) welcomed the messengers and asked for the reply to his letter. When they presented him with the gifts, he said, "What are these riches? I have been given such blessings from Allah (swt) that are matched by none. Return to your country and inform your queen that I am sending an army toward Sabaʾ that no one will be able to defeat."

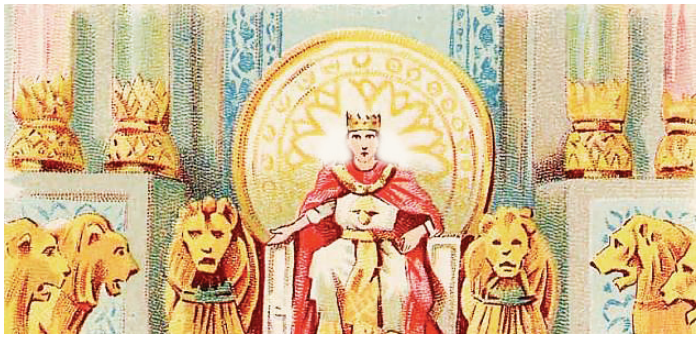
When Bilqīs received this message and the report about the power of Prophet Sulaymān (ʿa), she decided to accept his invitation.

When Prophet Sulaymān (ʿa) learned that she was coming to his kingdom, he turned to his people and asked, "Which of you can bring me her throne before they come here in submission?" (27:38)

One jinn said, "I will bring it before you can rise from your place." (27:39)

However, Āsif ibn Barkhiyā, who had been taught the special name of Allah (swt) by Prophet Sulaymān (ʿa), said, "I will bring it to you before you can blink your eye."

When Prophet Sulaymān (ʿa) saw the throne appear beside him, he said, "This is by the Grace of my Lord so that He may test whether I am grateful or ungrateful." (27:40)



In preparation for the arrival of Bilqīs, Prophet Sulaymān (ʿa) had ordered a palace of glass to be built. Under the glass floors, there was water with various kinds of fish swimming in it. When Bilqīs arrived, he took her to the palace. Bilqīs was fooled by the appearance of water and pulled up her dress to prevent it from getting wet.

When she realized her mistake, she immediately knew that such an amazing piece of architecture had to involve special knowledge that only a Prophet could have. At this point, she submitted to the true faith. Prophet Sulaymān (ʿa) then allowed her to return to Sabaʾ and rule in his name.

Prophet Sulaymān (ʿa) ruled over his people with justice for a long time. His power extended across most of the world. This unique blessing was in response to his prayer, which is recorded in the Noble Qurʾān:

"He said, 'O my Lord! Forgive me and grant me a kingdom such as shall not befit anyone after me, verily You are the Granter of bounties (without measure).'" (38:35)

One day, Prophet Sulaymān (ʿa) called together his army of men, jinn, animals, and birds. He wanted to inspect them. He climbed on top of his palace to see them. It was there while he was viewing his kingdom that the Angel of Death came and took his life while he was still leaning on his staff (stick). It was only when a worm ate through the stick and he fell that the men and jinn in his army realized that he had died.

How does this story relate to our lives today?

- Prophet Sulaymān (ʿa) was given many gifts from Allah (swt), but he remained grateful to Him for them. Allah (swt) has blessed us with many gifts as well, such as a roof over our heads, the ability to talk and to see, food in our stomach,people who love us, and so much more. These are gifts that we often take for granted. We should remain grateful to Allah (swt) for anything and everything He has blessed us with.
- Prophet Sulaymān (ʿa) never used his power for bad, and always let people explain themselves. When the bird was late, he asked it to explain what had happened instead of punishing it without asking. He also tried his best to guide the Queen of Sabaʾ, instead of just assuming she would never believe.

Activity 1.17: Review of Prophet Sulaymān (ʿa)

Fill in the blanks using the words from the word box.

1. Prophet Sulaymān (ʿa) had the ability to understand the language of _____.

2. One day, his bird, _____, informed him of the Queen of _____.

3. This queen and her people worshiped the _____.

4. Prophet Sulaymān (ʿa) wrote her a letter, inviting her to come in his presence and submit to _____.

5. Prophet Sulaymān (ʿa) asked his people which of them could bring him a _____ for her.

6. Prophet Sulaymān (ʿa) had a palace of _____ built before the arrival of the queen.

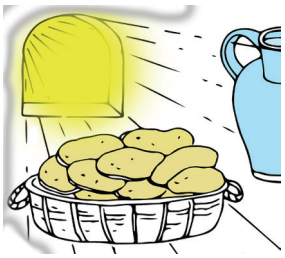
7. The queen knew that such an amazing piece of architecture had to involve special _____ that only a Prophet could have.

sun	glass	Sabaʾ
knowledge	Hud Hud	Allah
birds and animals		throne

Lesson 1.18: Prophets Zakariyyā (ʿa) & Yaḥyā (ʿa)

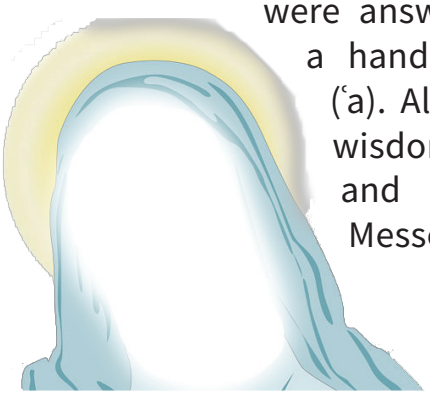
Prophet Zakariyyā (ʿa) was sent to the people of Banī Isrāʾīl. He was a descendant of Prophet Yaʿqūb (ʿa) and was well-liked and respected by his people because of his cheerful manner. He was in charge of the masjid of Bayt al-Muqaddas in Jerusalem, and from there, he taught people about the religion of Allah (swt) and guided the people according to the rules mentioned in the Tawrāt of Prophet Mūsā (ʿa).

Prophet Zakariyyā (ʿa) had also been entrusted to look after Lady Maryam (Mary), the mother of Prophet ʿĪsā (ʿa). He had provided her with a special chamber in Bayt al-Muqaddas. Although Lady Maryam remained in the chamber busy worshiping Allah (swt), Prophet Zakariyyā (ʿa) found that she always had fresh fruit in her room.



Because he knew that she had no contact with any person, he wondered where the food came from. Lady Maryam informed him that Allah (swt) sent her the fruits every morning and evening; they were a sign of His Grace. Prophet Zakariyyā (ʿa) realized that he was the guardian of a very special lady whom Allah (swt) had specially chosen for a great honor.

Prophet Zakariyyā (ʿa) had reached a very old age, and despite his cheerful and relaxed nature, he was sad that he had no son to succeed him.



After listening to Lady Maryam, he pondered on the limitless blessings that Allah (swt) bestows on His servants and wondered if he could be blessed with a son despite his old age. That same night, he went to pray under the Arch of Sanctuary in Bayt al-Muqaddas, which was the special place of prayer to Allah (swt). His prayers have been recorded in the Noble Qurʾān:

"(This is) a mention of the mercy of your Lord to His servant Zakariyyā. When he quietly called his Lord and said, 'My Lord! My bones have become weak, and my hair has turned white with age. Yet, You have never not answered my prayers. I am afraid of what my family will do after (my death), and my wife is barren (unable to have kids). Lord, grant me a son who will be my heir and the heir of the family of Yaʿqūb, and make him, O my Lord, one with whom You are well pleased.'"(19:2-6)

When he was standing during prayer in the sanctuary, the angels called him saying,

"Allah (swt) gives you the glad news of the birth of your son, Yaḥyā (ʿa), who will be testimony of the Word of Allah (swt). (He will be) honorable and chaste and one of the righteous Prophets." (3:37-38)

The prayers of Prophet Zakariyyā (ʿa) were answered and he was blessed with a handsome and virtuous son, Yaḥyā (ʿa). Allah (swt) blessed this child with wisdom and knowledge in his infancy and made him His Prophet and Messenger.

From his childhood, Prophet Yaḥyā (ʿa) worshiped and glorified Allah (swt). Among his qualities mentioned in the Noble Qurʾān, is the fact that he was always kind to his parents and never spoke to them harshly. Prophet Yaḥyā (ʿa) is mentioned in the Bible as John the Baptist.

Prophet Yaḥyā (ʿa) was well versed in the divine commandments in the Tawrāt. He used to teach people the religious principles and urged them to stay away from sin. He carried out all his duties as a Prophet and would not hesitate to speak out against wrong actions.

One day, Prophet Yaḥyā (ʿa) found out that the Emperor wanted to commit a grave sin which was against the religion and had been forbidden in the Tawrāt. Since Prophet Yaḥyā (ʿa) stopped him from this, the Emperor became his enemy and wanted to kill him. Soon afterwards, the king's messengers brought Prophet Yaḥyā (ʿa) before the king and brutally killed him.

Prophet Yaḥyā (ʿa) never compromised his principles even with the strong Emperor as his enemy. He left behind valuable lessons in akhlāq for us to follow.

The way Prophet Yaḥyā (ʿa) was killed has many similarities to the way Imām Ḥusayn (ʿa) was killed in Karbalāʾ.

How does this story relate to our lives today?

- Although Prophet Zakariyyā (ʿa) was very old, he wanted a son. He made a sincere prayer to Allah (swt), and Allah (swt) granted him a son, Prophet Yaḥyā (ʿa). We should remember that nothing is impossible for Allah (swt) and that we should be sincere in our worship of Him and have faith in Him, and He will take care of our needs and wants.
- Prophet Yaḥyā (ʿa) was a righteous person because he always stood for the truth and followed the laws carefully, no matter what the worldly punishment may have been. Eventually, the king even killed him, but Prophet Yaḥyā's place with Allah (swt) will be in Heaven. Allah (swt) states that He commanded Prophet Yaḥyā (ʿa) to hold on to His message with strength, and he carried out this command by standing up for the truth, even though it cost him his life. No matter what worldly pressures we face, we should always remember to follow Allah's laws and be faithful to Him. If a person laughs at you for wearing ḥijāb or praying, it should not matter because you are following the law of Allah (swt), and by doing so, you are pleasing Him. This will save you and get you a place in Heaven, whereas the people who laughed at you may be punished by Allah (swt).
- An important lesson we can learn from Prophet Yaḥyā (ʿa) is to be good to our parents at all times. This is one of the main types of praise that Allah (swt) (swt) gives for this great Prophet.

Activity 1.18a: Review of Prophets Zakariyyā (ʿa) & Yaḥyā (ʿa)

Fill in the blanks using the words in the word box.

Yaḥyā	Yaʿqūb	son
Ḥusayn	Maryam	Bayt al-Muqaddas

1. Prophet Zakariyyā (ʿa) was the descendant of Prophet _____(ʿa).

2. He was in charge of the Masjid of _____.

3. Prophet Zakariyyā (ʿa) was sad because he had no _____.

4. Prophet Zakariyyā (ʿa) was also entrusted with the care ofLady _____.

5. Impressed by her miracle, he prayed to Allah (swt) and was blessed with Prophet _____ (ʿa)

6. Prophet Yaḥyā's death resembles that of Imām _____ (ʿa).

Short Answer Questions: Answer in complete sentences.

7. What was one of the good qualities of Prophet Yaḥyā (ʿa)?

_____

_____

8. Why did the Emperor become the enemy of Prophet Yaḥyā (ʿa)?

_____

_____

Activity 1.18b: Scene from the Story

Draw a scene from the story of the Prophet Zakariyyā (ʿa) and Prophet Yaḥyā (ʿa). Be careful not to draw the face of the Prophets (ʿa). Then explain the scene you chose below the drawing.

Lesson 1.19: Prophet ʿĪsā (ʿa)

Prophet ʿĪsā (ʿa) was the son of Lady Maryam. One day, while she was busy with her worship, Lady Maryam was startled to see a young man suddenly appear before her. She was scared, but the man said, "Do not be frightened, I am Angel Jabrāʾīl and have brought to you good news that Almighty Allah (swt) is soon going to bless you with a son. He will be great in this world and in the hereafter and will speak while still in his cradle."

Lady Maryam asked, "How can this be possible? How could I have a baby without a husband?"

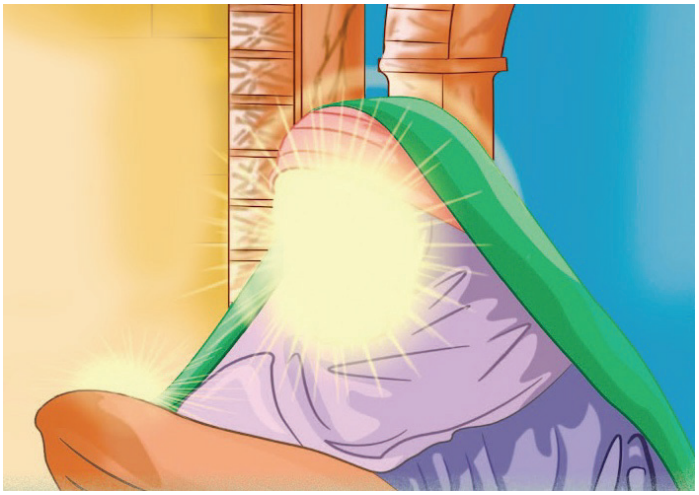
Jabrāʾīl replied, "Allah (swt) has power over all things."

Not long after the Angel had left, Prophet ʿĪsā (ʿa) was born under an old date tree.

The Noble Qurʾān says:

"Then, (a voice) called out to her from beneath her, "Do not grieve, your Lord has caused a stream (to flow) from beneath you. And shake the trunk of the palm-tree; it will drop on you fresh ripe dates. Then, eat and drink…" (19:24-26)

Consoled by this, Lady Maryam regained her confidence and returned to Bayt al-Muqaddas with her baby in her arms. The Jews who saw her were surprised that she had a baby. She merely pointed to her baby without saying anything.



The Noble Qurʾān says:

"But she pointed to him. They said, 'How can we speak to one who is a child in the cradle?' He (ʿĪsā) said, 'Surely I am a servant of Allah (swt). He has given me a Book and made me a Prophet. And He has made me blessed wherever I am and He has enjoined on me prayer and zakāt for as long as I live. And (to be) dutiful to my mother and He has not made me disobedient.'" (19:29-31)

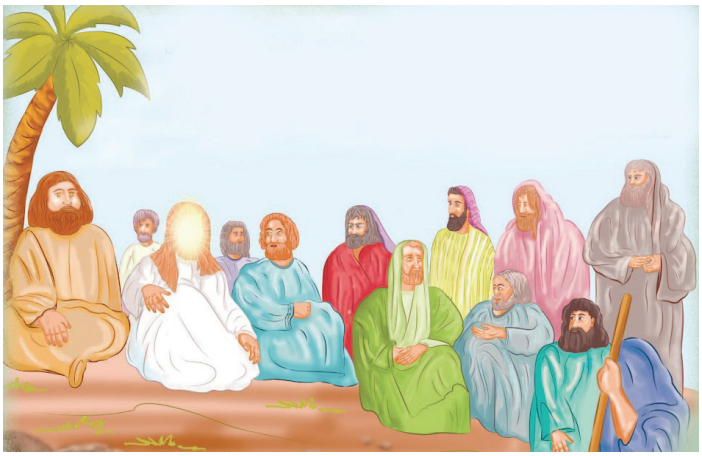
The miracle of Prophet ʿĪsā (ʿa) speaking to them from his cradle silenced the disbelievers and left them astounded. The fame of the baby grew and many came from all over the country to see him and pay their respects to him.

The emperor of the time, Herodotus, learned about the birth of Prophet ʿĪsā (ʿa) and was immediately concerned about the threat to his power. He therefore plotted to kill Prophet ʿĪsā (ʿa) to protect himself from any future trouble. However, Lady Maryam learned of the danger to her son and she left with him for Egypt.

In Egypt, Prophet ʿĪsā (ʿa) lived with his mother until he was 30 years old. Then, he received the command of Allah (swt) to begin his mission and the Divine Book, Injīl, was revealed to him. Thus, Prophet ʿĪsā (ʿa) returned to Bayt al-Muqaddas to invite the Jews to the true religion of Allah (swt).

As proof of his Divine appointment, Prophet ʿĪsā (ʿa) showed certain miracles. He could bring the dead back to life, restore the eyesight of the blind, and cure diseases. These remarkable powers attracted the Jews' attention, and some of them became believers. The rest of them became his deadly enemies because they felt that their power as Rabbis was in danger.From amongst the few who had embraced the faith, Prophet ʿĪsā (ʿa) selected twelve as his apostles. These men learned directly from Prophet ʿĪsā (ʿa) and he gave them authority to preach to people according to the laws laid down in the Injīl.

Prophet ʿĪsā (ʿa) and his twelve disciples went from place to place, in towns and villages, inviting people to believe in one God and teaching them the divine commandments contained in the Injīl.



Thus began the mission of one of the greatest Prophets of Allah (swt). Day by day, his followers increased in number, but his popularity made Jewish people hate him even more. Despite their efforts to stop people from following the new faith, they were helpless against the will of Allah (swt).

There was a great stir amongst the Jews, who felt that their own religion was being threatened. They were enraged that Prophet ʿĪsā's laws were different from those laid down in the Tawrāt and that he did not consider Saturday as a holy day. They accused him of causing disruptions in their community with his "magic." They refused to recognize him as a Messenger of Allah (swt), and they began to plot against him.

However, Prophet ʿĪsā (ʿa) was a great Prophet of Allah (swt). His birth had been in remarkable circumstances, and his life was also destined to be extraordinary. At the time when his life was in danger, Allah (swt) raised him to the Heavens.

"They said (boastfully), "Surely we killed the Messiah, ʿĪsā son of Maryam, the Apostle of God." But they did not kill him or crucify him, but it was made to appear to them (that they had). And those who differ therein are full of doubts, with no (certain) knowledge. They only follow assumptions. They certainly did not kill him. Rather, Allah (swt) raised him up to Himself; and Allah (swt) is the Almighty, All-Wise." (4:157-158)

According to a prophecy of the Noble Prophet Muḥammad (ṣ), when our 12th Imām (ʿaj) will reappear, Prophet ʿĪsā (ʿa) will descend from the Heavens and offer prayers behind him.

How does this story relate to our lives today?

- Throughout his life, people wanted to destroy and kill Prophet ʿĪsā (ʿa), who was always faithful to Allah (swt), because they were afraid of their own position, power, and wealth being taken away from them. But time and time again, Allah (swt) protected him. We should remember that no matter what people say about us, staying faithful to Allah (swt) will always save us in one way or another.

Activity 1.19: Review of Prophet ʿĪsā (ʿa)

Multiple Choice: Circle the best answer.

1. The name of Prophet ʿĪsā's mother was:
   a. Lady Ḥājrah
   b. Lady Maryam
   c. Lady Rubāb
   d. Lady Fāṭimah

2. Allah (swt) made food available for Prophet ʿĪsā's mother on the:
   a. Date palm-tree above.
   b. River by the side.
   c. Corn crops growing nearby.
   d. Apple tree.

Fill in the blanks: Write the correct answer using the words from the word box.

3. _____ came to her and told her Allah (swt) was going to bless her with a _____.

4. Lady Maryam ate some _____ and felt much better.

5. The critics of Prophet ʿĪsā's mother were silenced when Prophet ʿĪsā _____ from his _____.

cradle	spoke	dates
Angel Jabrāʾīl	son	

Short Answer Questions: Answer in complete sentences.

6. What miracles was Prophet ʿĪsā (ʿa) given to prove his divine appointment?

7. Why did the Jews get upset with Prophet ʿĪsā (ʿa)?

8. How did Allah (swt) save Prophet ʿĪsā (ʿa)?

9. When will Prophet ʿĪsā (ʿa) reappear?

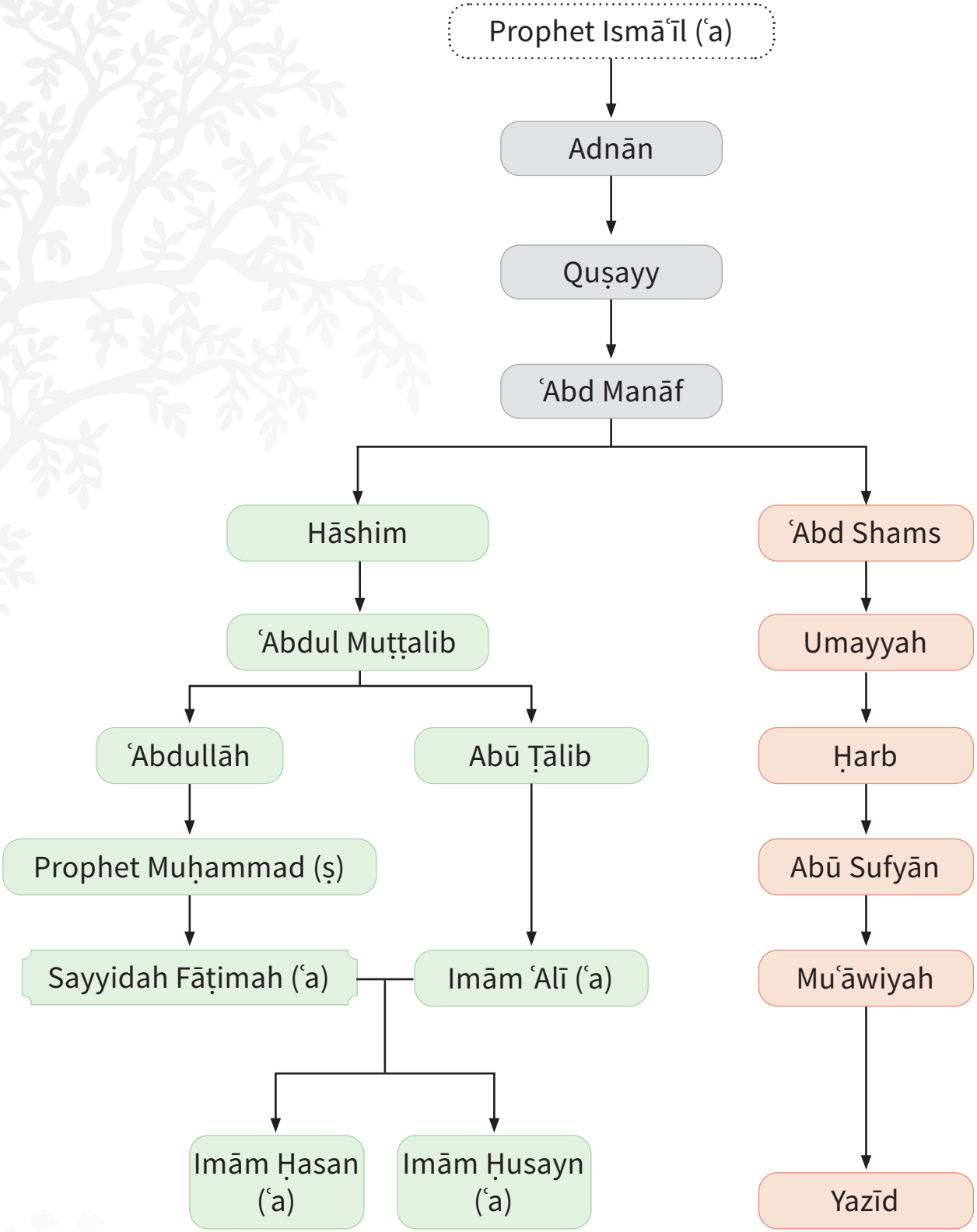
10. How does this story relate to our lives today? Explain in your own words.

CHAPTER 2:

UNDERSTANDING KARBALĀʾ

Lesson 2.1: Understanding Karbalāʾ

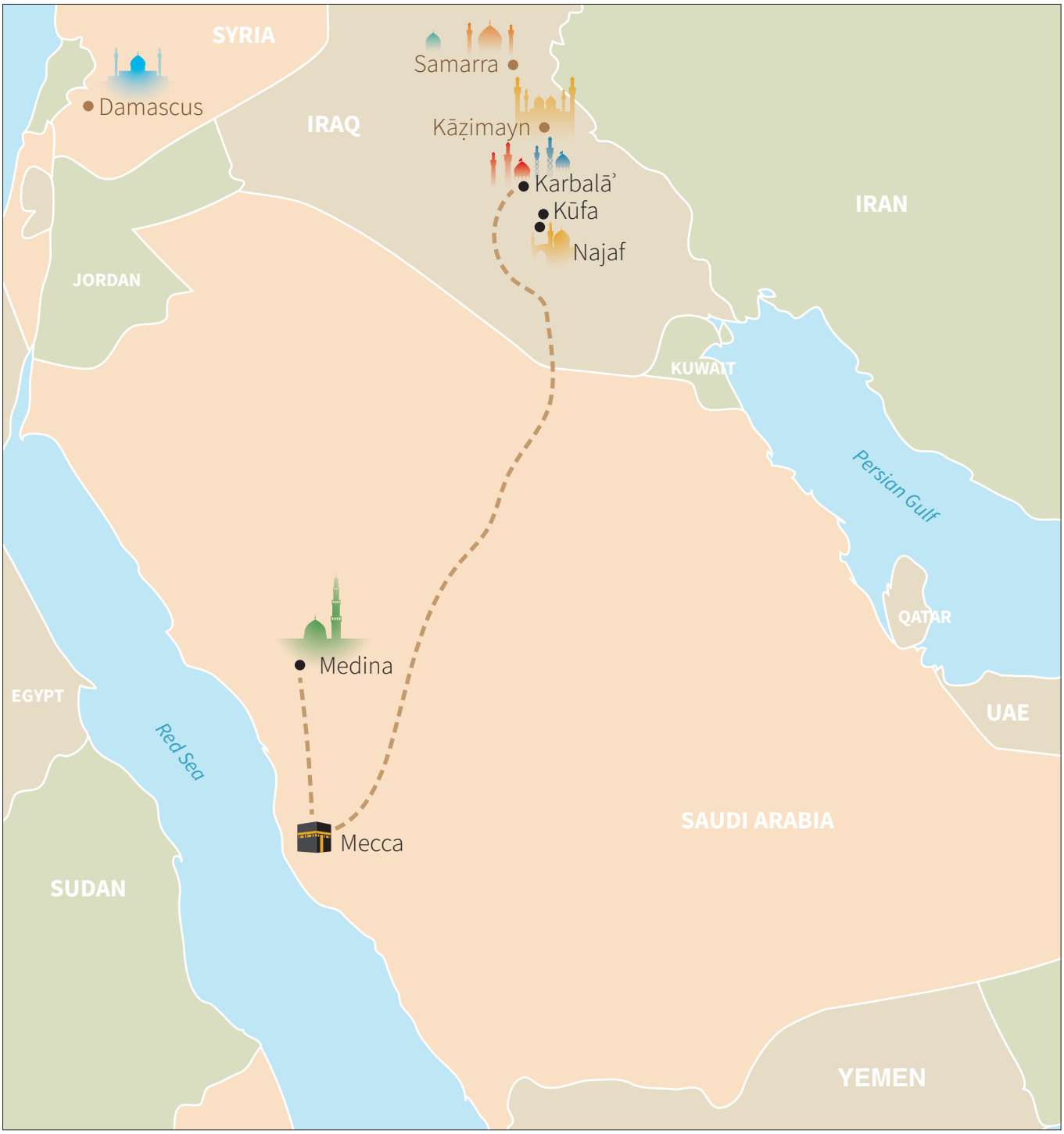
FAMILY TREE OF PROPHET MUḤAMMAD (Ṣ)



OVERVIEW OF THE LIFE OF IMĀM ḤUSAYN (ʿA)

Imām Ḥusayn (ʿa) born (4 AH)	Prophet Muḥammad (ṣ) is very happy; he names him Ḥusayn and calls him his son.
Imām Ḥusayn (ʿa) ~ 7 years old	Prophet Muḥammad (ṣ) dies. Rightful successor is Imām ʿAlī (ʿa). Abū Bakr takes caliphate & becomes khalīfah for 2 years.
Imām Ḥusayn (ʿa) ~ 9 years old	ʿUmar becomes 2nd khalīfah. He appoints Muʿāwiyah as governor of Syria. ʿUmar rules for 10 years.
Imām Ḥusayn (ʿa) ~ 19 years old	ʿUthmān becomes khalīfah. ʿUthmān rules for 12 years.
Imām Ḥusayn (ʿa) ~ 32 years old	Imām ʿAlī (ʿa) becomes khalīfah. He puts conditions— he will rule only the Islamic way, and all governors should swear loyalty. Muʿāwiyah does not swear loyalty.
Imām Ḥusayn (ʿa) ~ 36 years old	Imām ʿAlī (ʿa) is martyred. Imām Ḥasan (ʿa) becomes khalīfah. Muʿāwiyah continues to cause problems. Imām Ḥasan (ʿa) makes a peace treaty with Muʿāwiyah. Muʿāwiyah breaks the treaty and nominates his son Yazīd as his successor.
Imām Ḥusayn (ʿa) ~ 45 years	Imām Ḥasan (ʿa) is poisoned to death by Muʿāwiyah's plot.
Imām Ḥusayn (ʿa) ~ 55 years old (60 AH)	Muʿāwiyah dies and now Yazīd is in power. He is immoral, unjust, and cruel. He wants total control. He asks 'bayʿah' (allegiance) from Imām Ḥusayn (ʿa). The Imām (ʿa) refuses and travels to Mecca and then further on toward Iraq.
On 9 Dhul Ḥijjah 60 AH	Imām Ḥusayn's cousin, Muslim ibn ʿAqīl, is killed in Kufa by the order of Yazīd.
Soon after 9 Dhul Ḥijjah 60 AH	Imām Ḥusayn (ʿa) hears of Muslim's death in the middle of his journey and is very saddened. He continues his journey. Yazīd sends an army to stop Imām Ḥusayn (ʿa) at Naynawā, Iraq.
Imām Ḥusayn (ʿa) ~ 56 years old (2nd Muḥarram 61 AH)	Imām Ḥusayn (ʿa) arrives in Karbalāʾ, Iraq.

MAP OF THE MIDDLE EAST/ROUTE OF IMĀM ḤUSAYN (ʿA)



EVENTS AT KARBALĀʾ

2nd-9th Muḥarram 61 AH

Muḥarram Date	Events
2nd	Imām Ḥusayn (ʿa) arrives at Karbalāʾ Camp positioned by Ḥurr at the ʿAlqamah River
3rd	ʿUmar ibn Saʿd, arrives with army unit
	More army units arrive
7th	ʿUbaydullāh ordered to cut off water supply
	Shimr ibn Dhil Jawshan arrives
9th	Assault starts; postponed Imām (ʿa) talks to his group Both sides prepare for the next day

DAY OF ʿĀSHŪRĀʾ EVENTS

ʿĀshūrāʾ Day | Friday, 10th Muḥarram 61 AH

(Friday, 10th October 680 AD)

Dawn	• Fajr prayers led by Imām (ʿa)
Early Morning	• Imām's speech to Yazīd's army • Kufan's speech to Yazīd's army • Ḥurr and others change sides • ʿUmar ibn Saʿd shoots first arrow • Battle begins • Shuhadāʿ 1 to 12
Late Morning	• First general attack • Shuhadāʿ 13 to 62 • Imām's camp attacked • Shuhadāʿ 63 and 64
Noon/Afternoon	• Prayer's time, battle not suspended • Imām shielded during prayers • Shuhadāʿ 65 to 92 • Imām's family become shuhadāʿ 93 to 110 • Imām Ḥusayn (ʿa) becomes shahīd
Early Evening	• Heads cut off from bodies • Imām's camp looted, set on fire

CHAPTER 3:

MARTYRDOM & THE MARTYRS OF KARBALĀʾ

Lesson 3.1: Imām Ḥusayn (ʿa) & Bayʿah

Once a person comes to believe in Allah (swt) and His Prophet (ṣ), he or she is a Muslim. By definition, a Muslim is someone who submits to the will of Allah (swt). That means that whatever Allah (swt) asks them to do, they obey Him. The basic commandments that He has asked us to follow are called the Furūʿ ad-Dīn. Two important branches of the Furūʿ ad-Dīn are listed below:

1. Amr bil maʿrūf: Inviting to good. This means that as a Muslim, whenever you can, you should guide people and tell people about what is right and what is good.

Can you think of any examples of when/where you can do amr bil maʿrūf?

2. Nahy ʿanil munkar: Stopping evil. This means that as a Muslim, whenever you can, if you see something evil or bad, you should do whatever you can to stop that evil from happening and to make changes so that it won't happen again.

Can you think of any examples of when/where you can do nahy ʿanil munkar?

When Imām Ḥusayn (ʿa) refused to accept Yazīd as the leader of the Muslims, he was following the commands of amr bil maʿrūf and nahy ʿanil munkar. If he had accepted Yazīd as the leader, the people of that time would not have known that Yazīd was an evil person, and that things had to change. How evil was Yazīd? One historian says, "Yazīd was a pleasure-seeking person. He always held parties where people drank wine." How could Yazīd become the leader of Muslims when he did not represent Islam? Imām Ḥusayn (ʿa) was a living role model of Islam. How could he accept Yazīd as the leader of Muslims? In order to guide the people and show them what was evil, he had to refuse giving bayʿah, or allegiance, to Yazīd.

We also need to remember to tell people if they are doing something wrong and guide them to the right path whenever we can. Sometimes, doing amr bil maʿrūf and nahy ʿanil munkar will not be easy. In fact, it will be a struggle, and this struggle is called jihād. People will not be happy with us, and we might get hurt. In the most extreme cases, this struggle will mean that we have to give up our life in the way of Islam, and this is called shahādah, or becoming a shahīd (a martyr). This is what Imām Ḥusayn (ʿa) had to do. Because his struggle was extremely great, and because many of his own family members and close companions became shahīd with him, he is called "Sayyid ash-Shuhadāʾ," the King of Martyrs. Martyrs are given the highest respect in Islam.

The Qurʾān says:

Do not think of those who were killed in the way of Allah (swt) as dead. They are alive, and they get their sustenance from their Lord. (3:169)

There are many examples from the life of Imām Ḥusayn (ʿa) that tell us that he himself knew that he would be killed. In fact, his father Imām ʿAlī (ʿa), his grandfather, the Noble Prophet (ṣ), and all the Prophets before him all the way back to Prophet Ādam (ʿa) knew that he would be killed.

CRITICAL THINKING:
If Imām Ḥusayn (ʿa) knew that he was going to be killed, why did he go to Karbalāʾ?

One of the main reasons Imām Ḥusayn (ʿa) went to Karbalāʾ, despite the dangers, was to do amr bil maʿrūf and nahy ʿanil munkar. There was no other way to "wake people up" in the society than for Imām Ḥusayn (ʿa) to become a martyr. Therefore, Imām Ḥusayn (ʿa) did what he had to in order to save and preserve Islam for future generations.

Activity 3.1: Review of Imām Ḥusayn (ʿa) & Bayʿah

Short Answer Questions:

1. What is the meaning of shahādah?

2. Why was Imām Ḥusayn (ʿa) ready to die for Islam?

3. How do you think Imām Ḥusayn's shahādah gave life to Islam?

4. What kind of jihād can you do in your daily life?

Fill in the blanks:

5. Imām Ḥusayn (ʿa) was following the Furūʿ ad-Dīn. He was holding up the commandments of _____and_____.

6. Imām Ḥusayn's refusal to do bayʿah is actually a public example of refusing to do something evil. This is an example of_____.

7. Imām Ḥusayn (ʿa) was also guiding people to the right path by refusing to do bayʿah. This shows how he was not only preaching the commandment of _____ but also following it.

8. Imām Ḥusayn's refusal to do bayʿah led to his _____ but he accepted death because he was standing up for what was right.

9. Imām Ḥusayn (ʿa) is called _____ because he is known as the King of Martyrs.

Lesson 3.2: Turbat al-Ḥusayniyyah

Turbat al-Ḥusayniyyah

We are only allowed to perform sajdah on natural things that grow or come from the earth, except those things that can be worn or eaten. Performing sajdah on turbah (clay/earth) is the practice of the Prophet (ṣ) and Imāms (ʿa). The best thing that you can perform sajdah on is the turbah made from the soil taken from ḥaram of Imām Ḥusayn (ʿa) in Karbalāʾ. This earth is known as Turbat al-Ḥusayniyyah, and also known as Khāk-i Shifāʾ (meaning the earth that heals). It is sacred because it is earth that the blood of the martyrs of Karbalāʾ was spilled on.

During the life of the Noble Prophet (ṣ), his daughter Sayyidah Fāṭimah (ʿa) made a tasbīḥ with the earth taken from the grave of Ḥamzah ibn ʿAbdul Muṭṭalib, the Prophet's uncle who was martyred in the Battle of ʾUhūd.

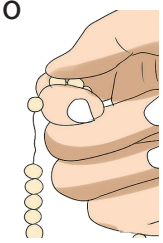
Ḥamzah was known as Sayyid ash-Shuhadāʾ, the King of Martyrs, during the Noble Prophet's time. Imām Ḥusayn (ʿa) is known as Sayyid ash-Shuhadāʾ, the King of Martyrs, of all times.

By using this special earth when praying, we remember Imām Ḥusayn (ʿa) and hope for his intercession and assistance in helping us become closer to Allah (swt). Imām Zaynul ʿĀbidīn (ʿa) took some clay from near the grave of his father Imām Ḥusayn (ʿa) and used it for sajdah, and we follow the same practice till today.

It is important to note that even though we make sajdah on turbah, we do not make sajdah to the turbah — we make sajdah only to Allah (swt).

Even before Imām Ḥusayn (ʿa) was martyred in Karbalāʾ, Imām ʿAlī (ʿa) and Prophet Muḥammad (ṣ) foretold of the importance of the earth and sand of Karbalāʾ. According to one ḥadīth, the Prophet (ṣ) gave some sand from Karbalāʾ to his wife Umm Salamah and told her what would happen to his grandson, Imām Ḥusayn (ʿa). Years later, when Imām Ḥusayn (ʿa) was killed in Karbalāʾ, the sand turned blood red and Umm Salamah knew what had happened in Karbalāʾ even before the news had reached Medina (where she was staying).

One day, Imām ʿAlī (ʿa) was on a journey with his companions, and they passed by the land of Karbalāʾ. There they recited their Fajr prayers. Afterward, Imām ʿAlī (ʿa) took a handful of earth, smelled it, and said, "Peace be upon you, earth of Karbalāʾ! A group of people (who will be buried in you) will enter straight into Heaven."



Activity 3.2: Review of Turbat al-Ḥusayniyyah

Short Answer Questions:

1. What is the earth of Imām Ḥusayn's grave called?

2. Why do we do sajdah on the turbah?

3. What did Sayyidah Fāṭimah (ʿa) do from the earth taken from Ḥamzah's grave?

4. Give one example of a ḥadīth telling the importance of the earth of Karbalāʾ.

5. What is the act of sajdah on Turbat al-Ḥusayniyyah (ʿa) symbolic of?

Lesson 3.3: A Glimpse at some of the Shuhadāʾ of Karbalāʾ

A Glimpse at Some of the Shuhadāʾ of Karbalāʾ

Imām Ḥusayn (ʿa) had 72 companions on the day of ʿĀshūrāʾ, who stood by his side until their last moments. These companions defended Imām Ḥusayn (ʿa) until their last breaths.

The companions of the Imām (ʿa) were from all different walks of life. Some of them joined him on the way to Kufa, some of them were companions of earlier Imāms (ʿa). Some companions changed their sides at the last minute.

They were strong in their beliefs, even when, on the night before the battle, Imām Ḥusayn (ʿa) blew out the candle in his tent to allow his companions the choice to leave. These companions had to make difficult choices before the day of ʿĀshūrāʾ, and their faith became strong enough to only love Allah (swt), and not fall for the love of this dunya, like Yazīd's army. They had the choice to be alongside the Imām (ʿa), but Allah (swt) also gave them His blessings and the tawfīq to make the right decision.

Many of the people of Kufa betrayed Imām Ḥusayn (ʿa), after inviting him to their city. There were a few companions who, despite this, still made the choice to stand up for Imām Ḥusayn (ʿa) and Islam.

Muslim ibn ʿAqīl

One companion of Imām Ḥusayn (ʿa) died before the day of ʿĀshūrāʾ, but he was still a very close companion of the Imām (ʿa)—Muslim ibn ʿAqīl. He was an ambassador sent by Imām Ḥusayn (ʿa) to Kufa. He took his two sons, Muḥammad and Ibrāhīm, with him. When Yazīd found out that the people of Kufa had accepted Muslim and paid allegiance to Imām Ḥusayn (ʿa) as their leader, he sent Ibn Ziyād to Kufa. Ibn Ziyād instilled terror in the hearts of the people of Kufa and they abandoned Muslim who was found and martyred. His host, Hānī ibn ʿUrwah, was also martyred. Muslim ibn ʿAqīl's two sons Muḥammad and Ibrāhīm were imprisoned but later freed by the jailer. Only 8 and 10 years of age they set out to warn Imām Ḥusayn (ʿa) not to come to Kufa. They requested to pray one last prayer, and were martyred while in ṣalāh.

Qays ibn Mushir

Qays ibn Mushir was a messenger sent by Imām Ḥusayn (ʿa) after he had left Mecca to tell the Kufans he was on his way. Qays was imprisoned by Ibn Ziyād and was told his life would be spared only if he cursed Imam Husayn (a). Qays did just the opposite and cursed Ibn Ziyad instead. He also was thrown off a palace and killed, like Muslim ibn ʿAqīl.

Muslim ibn ʿAwsajah

Muslim ibn ʿAwsajah was one of the leaders of Kufa who had written to ask Imām Ḥusayn (ʿa) to come. He had seen the Prophet (ṣ) and was more than 90 years old. He slipped out of Kufa and joined Imām Ḥusayn (ʿa). He fought bravely and when he fell he called out to Imām Ḥusayn (ʿa) who ran to his side with Ḥabīb. When Ḥabīb asked him if he had any last wishes, he pointed to the Imām (ʿa) and said, "Do not leave this man."

Wahb ibn ʿAbdullāh al-Kalbī

Wahb ibn ʿAbdullāh al-Kalbī, his mother, and his newlywed wife were on their way back from Ḥajj. They found that the road to Kufa was sealed off. When they saw the caravan of Imām Ḥusayn (ʿa), they asked to join it. Wahb was martyred on ʿĀshūrāʾ and so was his young bride who had run out to him. She was the only woman martyred in Karbalāʾ.

One of the lessons of ʿĀshūrāʾ is the importance of fulfilling our responsibility. During the battle of Karbalāʾ, the army of Yazīd did not allow the Imām (ʿa) and his family to pray in peace. Even though they knew that their enemies would attack them, they still prayed at the beginning of Ẓuhr time. Some of his companions protected the Imām (ʿa) as he led prayer.

Abū Thumāmah (ʿAmr ibn ʿAbdullāh)

As the time of Ṣalāt ul-Ẓuhr approached on ʿĀshūrāʾ day, Abū Thumāmah expressed his wish to offer ṣalāh behind the Imām (ʿa) one last time before he met his Lord. The Imām (ʿa) blessed him for remembering ṣalāh even at the time of danger, and then he asked him to ask the enemy to stop the war for the duration of the ṣalāh. Upon being reminded of ṣalāh, the enemy got violent, and in the violence, Abū Thumāmah was killed.

Saʿīd ibn ʿAbdullāh and Zuhayr ibn Qayn

Saʿīd ibn ʿAbdullāh was a prominent member of the Shīʿah in Kufa and had given his support to Muslim ibn ʿAqīl. True to his words, he had pledged to sacrifice his life, and he did so protecting the Imām (ʿa) while the Imām was praying his Ẓuhr ṣalāh. He was struck by 13 arrows. Zuhayr ibn Qayn joined the Imām (ʿa) on the way to Karbalāʾ after a conversation with him. He, too, gave his life protecting the Imām (ʿa) from arrows during ṣalāh. When he saw that the enemy was dangerously close to the Imām (ʿa), he made his last charge and fell.

John ibn Huwai

John was a former slave of Abū Dharr al-Ghaffārī. An Abyssinian by birth, he stood by Imām Ḥusayn (ʿa). He had a habit of not speaking in the presence of Imām (ʿa) until he was spoken to. When he faced the enemy, he fought reciting the following poem:

"I am a soul willing to die for Allah (swt); I have a sword that is thirsty for the blood of the enemies of Allah (swt); before I die, I shall fight the enemies of Allah (swt) with my tongue and my sword; thus shall I serve the grandson of the Noble Prophet (ṣ)." He was also martyred on ʿĀshūrāʾ day.

Anas Ibn Ḥārith

Anas was one of the companions of the Prophet (ṣ) and had heard the Prophet (ṣ) foretell the sacrifice of Imām Ḥusayn (ʿa). He had always wanted to be there should it happen in his lifetime. He, was old like Muslim ibn ʿAwsaja, and had to lift his sagging eyebrows by tying a handkerchief and straighten his back by tying a turban around it. He was also martyred on the day of ʿĀshūrāʾ.

Burayr al-Hamdānī

On the night before ʿĀshūrāʾ, Burayr could not stand the cries of "al-Atash" (thirst) coming from the children. He made his way to the river in the dark night and managed to bring some water. When the children heard that water had come, they rushed to the water bag. The cap flew open, and all the water spilled before the children could drink it.

The Imām (ʿa) consoled Burayr by saying, "You have earned the duʿās of the son of Fāṭimah (ʿa)." Burayr was a ḥāfiẓ of Qurʾān—he had memorized the whole Qurʾān and was also a companion of Imām ʿAlī (ʿa). He, too, fought bravely and was martyred on ʿĀshūrāʾ.

Ḥurr ibn Yazīd at-Tamīmī ar-Riyāīī

Ḥaḍrat Ḥurr was the commander of the Kufan army that stopped Imām Ḥusayn (ʿa) on his way to Kufa. There were two interactions with Imām Ḥusayn (ʿa) that stuck with Ḥaḍrat Ḥurr and softened his heart. The first was when Imām Ḥusayn (ʿa) gave Ḥaḍrat Ḥurr and his army and horses water before his own family. The second, was when Imām Ḥusayn (ʿa) said to Ḥaḍrat Ḥurr, "O Ḥurr! May your mother mourn over your death!"

Ḥaḍrat Ḥurr replied, "If anyone else among the Arabs had said this in the same position as you are, I would have answered him equally, whoever he might be. However, I cannot utter the name of your mother, except with fairness."

He understand who Imām Ḥusayn (ʿa) was and his status in the eyes of Allah (swt). On the night before ʿĀshūrāʾ, Ḥaḍrat Ḥurr made the choice to join Imām Ḥusayn (ʿa). With these thoughts on his mind, he and his son went to Imām Ḥusayn (ʿa) to ask for forgiveness.

These companions are all role models for us. They worked on themselves and were granted tawfīq from Allah (swt) to be amongst the companions of Imām Ḥusayn (ʿa). We should pray that we, too, are the companions of the Imām of our time, Imām al-Mahdī (ʿaj) and can achieve martyrdom alongside him.

Activity 3.3: Review of Shuhadāʾ of Karbalāʾ

Short answer questions:

1. Who else was martyred in Kufa after Muslim ibn ʿAqīl?

2. Who was the only woman martyred in Karbalāʾ?

3. Why was Abū Thumāmah martyred?

4. Who were the two companions that protected Imām Ḥusayn (ʿa) and the rest of his companions while they prayed Ẓuhr?

5. What was the moment that showed Ḥaḍrat Ḥurr had respect for the Ahlul Bayt (ʿa), even before he joined Imām Ḥusayn's army?

CHAPTER 4:

THE ISLAMIC MONTHS

Lesson 4.1: The Islamic Months

In Islam, we follow the lunar (moon) calendar rather than the solar (Gregorian) calendar.

To follow the lunar calendar, we use the shape of the moon to work out which day of the month it is. When there is a new moon, only a very thin crescent is visible to us and tells us that it is the beginning of a new Islamic month. As the month goes on, the moon becomes more and more visible so that the crescent gets larger. Around the middle of the month, the crescent becomes a full moon. Then, the crescent starts becoming smaller again until it is no longer visible, and it is time for the appearance of the new moon. Our marājiʿ have given us specific guidelines on how and when to look for the moon that marks the beginning of a month, and so, we don't rely on our own opinions in this matter. They have studied the Qurʾān and ḥadīth of the Prophet (ṣ) and Ahlul Bayt (ʿa) for a very long time.

Sometimes, people might ask why followers of different marājiʿ have different Eids. This is because the marjaʿ tells us how to look for the moon, and there may be small differences in their rulings. At the end of the day, we should be following their rulings to the best of our abilities with the intention of pleasing Allah (swt).

It takes 29 or 30 days for the moon to go through all its phases, so the Islamic months have 29 or 30 days, while most Gregorian months have 30 or 31 days.

Following the lunar calendar means that all the Islamic months fall in different seasons as the years go by. So, if one year Shahr Ramaḍān is in the summer when the days are long (and therefore the fasts are long, too), then some years later, Shahr Ramaḍān will fall in winter when the days are short (and the fasts are short, too).

The Islamic year begins with the saddest month—Muḥarram. In this month, we remember the sacrifice that Imām Ḥusayn (ʿa) and his family made to save Islam.

The Islamic months in order are:

1. Muḥarram
2. Ṣafar
3. Rabīʿ ul-Awwal
4. Rabīʿ ath-Thānī
5. Jamādī ul-Awwal
6. Jamādī al-Ukhrā
7. Rajab
8. Shaʿbān
9. Shahr Ramaḍān
10. Shawwāl
11. Dhul Qaʿdah
12. Dhul Ḥijjah

Activity 4.1: Review of Islamic Months

Fill in the blanks using the words from the word box.

1. The first month of the Islamic year is _____.
2. The last month of the Islamic year is _____.
3. Shahr Ramaḍān is the _____ month of the Islamic year.
4. The solar calendar is called the _____ calendar and is based on the _____.
5. The fourth month of the Islamic year is _____.
6. The lunar calendar is based on phases of the _____.
7. The middle of a lunar month is visible by a _____.
8. There are _____ or _____ days in a lunar month.

Gregorian	29	30	ninth
moon	sun	full moon	
Dhul Ḥijjah	Muḥarram	Rabīʿ ath-Thānī	

AKHLĀQ
(ETIQUETTE)

Lesson 1.1: Acquiring Knowledge (العلم)

Seeking knowledge is an important part of Islam.

Allah (swt) says in the Holy Qur'ān:

"Are those who know equal to those who do not know?" (39:9)

By asking this question, Allah (swt) is telling us that people who have knowledge hold a higher status.

Additionally, the Noble Prophet (ṣ) has said, *"Seek knowledge even if you have to go all the way to China, for seeking knowledge is obligatory upon every Muslim."*

Wasā'il ash-Shī'ah, 27:27

Study Tips

Now that we know the importance of knowledge, let's look at some practical tips for studying that can help us gain knowledge.

HARD WORK: All of us have the potential to reach high levels of knowledge, but in order to fulfill that potential, we need to work hard and be dedicated.

PRE-STUDYING: If you take a few minutes to look over the lesson that the teacher will be teaching the next day, it will help you better understand the material. Going to class with an empty mind about the subject will require you to use all your brain power to get a basic understanding of the subject, but if you study it ahead of time, you will be prepared and gain a deeper understanding of it.

FOCUS: During the lesson, it is important to give the teacher the attention and focus that they deserve. They are helping you learn, and you must help them in this task by doing your part.

STUDYING: It is very important to study the lesson after class so that you can truly understand it and process it in your long-term memory.

DISCUSSION: After studying the material, discussion is a good way to bounce off ideas and learn from each other. This can help you figure out how well you understood the material.

How to Stay Focused in Class

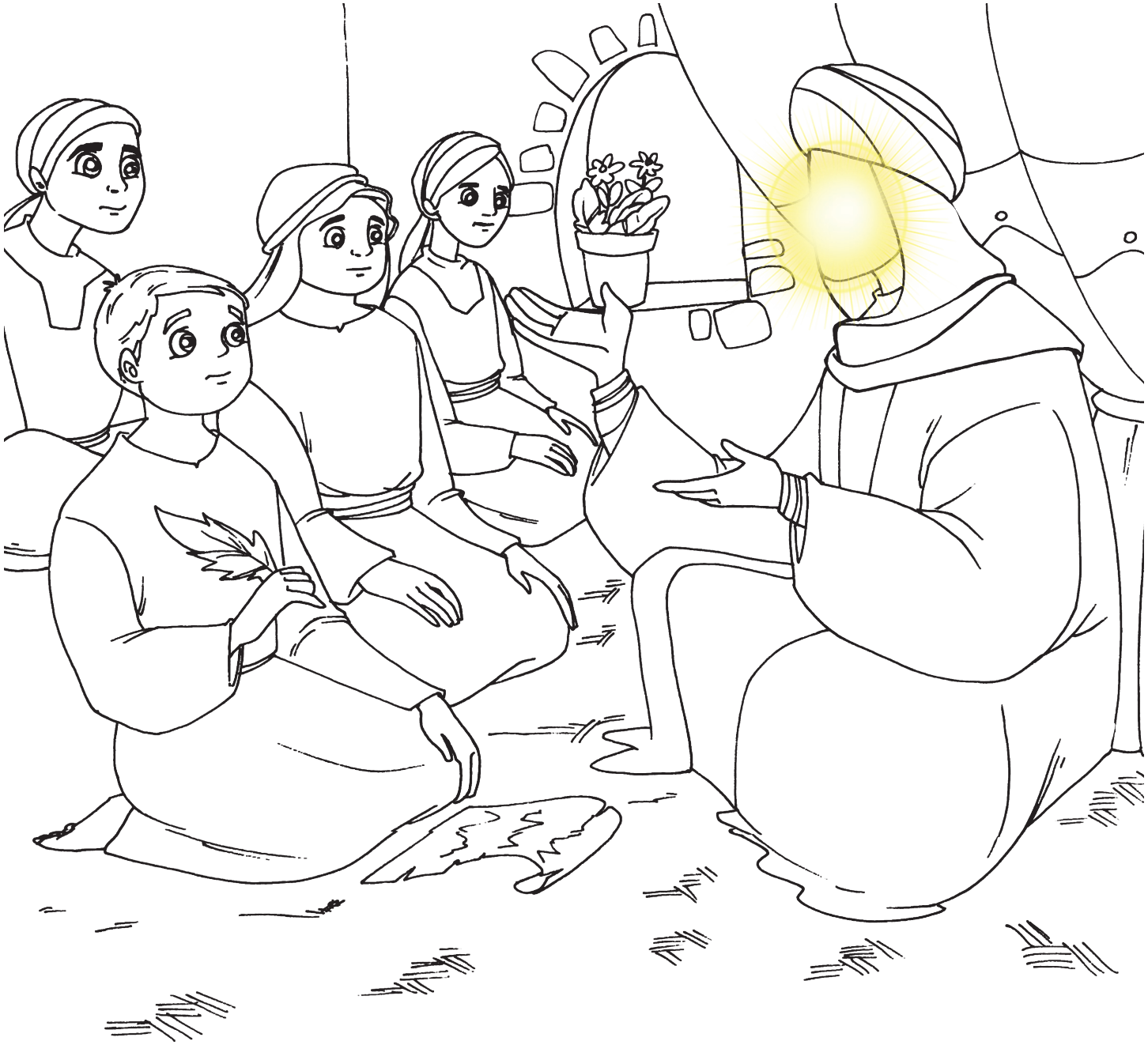
1. Put away any distractions.
2. Plan out your day so that you are most energetic during class time. For example, you should sleep early so that you're not tired in the morning. You should also eat breakfast so that you have energy. Exercising before school also helps you stay alert.
3. Have a defined goal, and always keep this goal in mind to focus better. If you keep reminding yourself why you are studying, you will be better able to focus during class.
4. Always have a paper and a pencil so that you can write down any important notes.

From the Lives of our Maʿsūmīn (ʿa)

One day, Imām Ḥasan al-Mujtabā (ʿa) gathered his children and brothers and said, “You’re the children of today, but you will be the elders of tomorrow. So, learn and work hard to gain knowledge. If you can’t remember what the teacher says in class, write it down and save your notes, so whenever you need to, you can review them.”

Biḥār al-Anwār, Vol. 1, P. 110, from Risālat ul-Ḥuqūq, commentary of Narāqī

Activity 1.1a: Coloring



Activity 1.1b: Review of Acquiring Knowledge

Answer the following questions in complete sentences.

1. Based on the hadith by the Noble Prophet (ṣ), what is a person's duty in gaining knowledge? Why do you think there is so much emphasis on acquiring knowledge?

2. What are some tools you can use in this class and outside of it to gain knowledge?

3. One tip that was mentioned to help you focus in class is keeping your goal in mind. What is your goal?

4. How will you commit to making sure you will not be tired or distracted in class? How can the teacher help you do this?

Lesson 2.1: Thankfulness (الشكر)

Thankfulness (Ash-Shukr)

Ash-shukr (الشكر) is the Arabic word for being thankful. When we practice shukr, we are giving thanks to Allah (swt) for the favors and blessings that He has bestowed upon us.

To be thankful to Allah (swt) is an important part of worship and faith.

Imām ʿAlī (ʿa) has said:

Īmān (faith) is divided into two halves: one half lies in patience and the other in thankfulness.

THINK ALOUD: What are some ways of being thankful?

Levels of Thankfulness

Thankfulness is not just saying thank you. There are three levels of thankfulness.

The first level is to recognize who has given you all the great blessings in your heart.

The second level of thankfulness is where you use your tongue to say thank you to Allah. We often do this by saying alḥamdulillāh.

The third and most important level is showing thankfulness through our actions. This is where we ponder about the purpose of each blessing Allah (swt) has given us. Then we determine how to use that blessing to get closer to Him.

The True Meaning of Shukr

When Prophet Dāwūd (ʿa) asked Allah, "O my Master, if I want to thank you in a way that will make you happy, what should I do?"

Allah (swt) replied, "Use what I have given you in the manner that it was meant for. That is the essence of faith."

Imām aṣ-Ṣādiq (ʿa) has said, "To be thankful for a blessing is to stay away from sins." He also said, "Thankfulness is when we recognize that all blessings are from Allah, not from ourselves or our hard work, and when we are content with whatever Allah (swt) has given us and do not use our blessings as a means to sin. Real thankfulness is when we use Allah's blessings as a means to reach Him."

Signs of Ungrateful People

There are 4 signs of someone who is being ungrateful:

1. He or she is always complaining.
2. He or she speaks or thinks negatively about most things.
3. He or she does not talk to others about their mistakes directly, but rather mentions them behind their back (ghībah).
4. He or she exaggerates others' bad deeds.

How Can We Be Thankful?

The Prophets and Imāms have given us many examples of being thankful. We can also try to use our everyday situations to understand how to be thankful.

1. **Being Positive:** Sometimes when we're in a difficult situation, it can be hard to feel thankful. Try to remember that Allah (swt) has already given us so many things to be thankful for, even the air we breathe. Every test is a chance for us to grow and become closer to Him. It's okay to be sad or worried sometimes, but we have to keep in mind that we really do have so many blessings. By doing this, we will strengthen our tawakkul—trust in Allah—and become closer to Him.
2. **Offering Ṣalāh:** Offering our prayers gives us an opportunity to be grateful by being thankful to Allah (swt) for all His blessings. By talking to Allah (swt) and thanking Him for the favors we received that day, we can have a better understanding of all that we are thankful for. One of the best actions we can do after completing our ṣalāh is to perform sajdah ash-shukr and thank Allah (swt) for all our blessings. One way to do this easy sajdah is to go into sajdah and recite "shukranlillāh" between 3 and 10 times. You can stay in sujūd while thinking of all the blessings you are thankful for. You can also thank Allah (swt) by saying alḥamdulillāh, or making duʿāʾ. Many of the duʿās you read in Arabic are in the Qurʾān or from our Imāms (ʿa) as examples of the best ways to thank Allah. You can always talk to Allah (swt) and tell Him what you are grateful for in your own words or even in your heart, in any language.
3. **Appreciating Others:** Lastly, try telling others we appreciate them. When we thank others, we are also thanking Allah, because everything good comes from Him.This is why we say alḥamdulillāh even when we are talking about the good that a person did.

The Grateful Man

One night, a man was fast asleep after a long day of work. In his dream, an angel came to him and said, “You will live half your life while you are rich and comfortable, and you will live the other half of your life while you are poor and troubled. Which half do you want to live first?”

He thought for a moment but still felt unsure. “I need to ask my wife for advice before making a decision,” he told the angel. You see, he and his wife would always consult each other before making important decisions.

The next morning, he told his wife about the dream. “Which one do you think I should choose first?” he asked her. She suggested that he ask Allah (swt) for the easy part of life to come first. He agreed and took her advice.

From that day forward, the man and his wife lived a rich and comfortable life for many years, and they would always thank Allah (swt) for giving them so many blessings! They even decided to share their wealth with the poor.

As the good times were coming to an end, the same angel came back to him in his dream and said, “The time to live in comfort is almost over, but since you and your wife were thankful and generous, Allah (swt) wants you to also live the second half of your life in comfort and wealth, too!”

The man woke up and rushed to share the good news with his wife. They were both filled with joy, and would go on to thank Allah (swt) and help the poor more than ever before. He turned to his wife and thanked her for giving him such good advice.

Biḥār ul-Anwār, Vol. 68, P. 55

Activity 2.1a: Coloring

Activity 2.1b: Review of Thankfulness

Answer the questions from the lesson.

1. _____ means to thank Allah (swt) for all His blessings.
2. Being thankful to Allah (swt) is also an act of _____.
3. A good way to give thanks to Allah (swt) is to _____ other human beings.
4. How can you practice reaching the highest level of thankfulness?

_____

_____

My Thankfulness Diary

Scientific studies have shown that those who are thankful live healthier lives and are more content overall. Below, make a list of 10 blessings you can thank Allah (swt) for.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

If you would like, continue your thankfulness diary everyday! Remember to say alḥamdulillāh frequently.

Lesson 3.1: Respecting Parents

The Caring Son

There was once a traveler who stopped at a young man's house. Even though the traveler was a stranger, the young man invited him in, as was the custom at that time. The traveler and the young man started talking. During their conversation, the young man excused himself a few times and then came back to his guest.

The guest asked him why he kept leaving. The young man informed his guest that he had an old, fragile mother in the other room that needed attention. The guest requested that he be allowed to visit the old woman and the young man agreed.

An old and weak woman lay in bed in the room. There was no sign of strength in her. Her mouth was moving, without any words coming out. The guest inquired what the old woman was trying to say. The young man said, "Since I was younger, she has always prayed for me whenever I help her, and that's what she seems to be doing now."

The guest asked what she would pray for when the young man was younger. The young man replied, "She prays, 'May Allah (swt) make your home in the neighborhood of His Messengers.'"

The guest beamed with a smile. "Tell her that her prayer has been granted. I am Prophet Mūsā (ʿa). I asked Allah (swt) about my neighbor in Heaven, and He gave me your address. I asked him how this person becomes a neighbor of the Prophets. Allah (swt) commanded me to come see how you achieved such a high status, and I found you."

THINK ALOUD:
Why did Prophet Mūsā (ʿa) hide his name when he first visited the young man who would be his neighbor?

Kindness to Parents

Our mothers and fathers have given us the biggest blessing in this world: life.

Allah (swt) tells us in the Qurʾān:

Your Lord has commanded that you worship none but Him, and that you be kind to your parents. (17:23)

Prophet Mūsā (ʿa) had a dream where he saw a man who had been rewarded greatly by Allah. He asked Allah (swt) how this man had attained such a high position, and Allah (swt) told him that the man had two great qualities. The first quality was that he had shown kindness and respect to his parents.

Many ḥadīth mention that if a mother and father are happy with their child, this will open the doors of goodness, blessings, and success for that child. It is important to take our responsibilities toward our parents seriously and be extremely kind and respectful.

It has been reported that:

"Looking at the face of your mother or father with respect is like looking at the Kaʿbah, the reward is the same."

Responsibilities toward our parents:

1. Respecting our mother and father
2. Being kind and serving our mother and father
3. Not saying anything that will hurt them, even an "ugh!"
4. Speaking to our parents kindly, even when we are frustrated
5. Dealing with them humbly, not arrogantly
6. Being quick to serve them, even before they ask
7. Trying to deserve their respect by performing our responsibilities toward them
8. Not stretching out our legs in front of them
9. Not walking in front of them
10. Giving them gifts on special occasions
11. Praying for them
12. Helping them with housework

Activity 3.1a: Review of Respecting Parents

Answer the questions from the lesson.

1. There are many ways we can respect our parents. Circle 3 below:
    a. Saying “yes” immediately when they tell you to come to dinner.
    b. Helping your mother in the kitchen.
    c. Spending more time outside when your mom needs help inside the house.
    d. Helping your father in the garage or garden outside.
    e. Not responding when your parents ask how your day went.
    f. Kissing your mom’s cheek.
    g. Spending time on the computer or phone instead of with your parents.

It is easy to do one of these actions! Promise yourself that you will do one of them when you have a chance, today.

2. Why should we be kind to our parents?

_____

_____

_____

_____

3. Below, list 5 things your parents have done for you:

1. _____
2. _____
3. _____
4. _____
5. _____

Lesson 4.1: Characteristics of a Believer (المؤمن)

Characteristics of a Believer

"Whoever is pleased with his good deeds and displeased with his bad deeds is faithful."

There are many ḥadīth (sayings) from the Noble Prophet (ṣ) that discuss the characteristics of a believer. Have you ever wondered why the traits of a believer would need to be described? When we can imagine and envision what a true believer should be like, it helps us aspire and try to have those qualities.

Life is all about the decisions we make. These decisions will determine what level we will attain (reach) in Jannah. Just like we want the best for ourselves in this world, we want to aim for the highest level in Jannah, and this all depends on the decisions we make and the type of person we become.

When we want to try to become like someone we admire, we have to know and learn what kind of characteristics they have. That is why it is very important to get to know our Prophets' and Imāms' characteristics so we can recognize what kind of values and akhlāq we should adapt in our lives.

If we want to reach the highest level of Jannah, we have to know what type of characteristics a true believer should have, and so, we look for guidance from the Prophets and Imāms.

The Story of Hammām

Hammām was one of the companions of Imām ʿAlī (ʿa). He was a very pious and God-fearing man. He once asked Imām ʿAlī (ʿa) to explain the qualities of a pious person in detail. He wanted the explanation to be specific so that he could almost picture a pious man in his mind. Imām ʿAlī (ʿa) knew that Hammām had a very gentle heart, so he said, "No, Hammām, it is too deep for your fragile heart to bear! Fear God and do good deeds. Remember that God is always a companion of pious and good people!"

However, Hammām was not satisfied with this reply and wanted to know more. He asked the Imām to explain more and others heard him and asked, too. So, Imām ʿAlī (ʿa) delivered a long sermon about the qualities of the pious. After hearing this sermon, Hammām was deeply moved and affected, and some historians mention he may have passed away due to these powerful words of Imām ʿAlī (ʿa).

This sermon, which is called the Sermon of the Muttaqīn or the Sermon of Hammām, can be found in Naḥj al-Balāghah, Sermon #193.

The following is a part of the sermon:

The believer is the one who keeps peoples' life, wealth, and dignity safe; when [he is] powerful, he forgives easily. He is generous in appropriate ways; his behavior is gentle, his actions and walk reflect modesty. People enjoy his affection and calmness. He is ready to bear pain in order to comfort others.

In friendship, he is sincere. He honors his promises. He helps the oppressed and is concerned about the needy. He does not abandon those in hardship; he tries to relieve their difficulties. He respects the rights of those who are absent. He accepts the apologies of those at fault. He assists those who have assisted him. He does not divulge (tell others) people's secrets. He does not ask about secret affairs that do not concern him. He sets a good example for those who look up to him. His good deeds are not performed for the sake of showing off. He does not fall into the same difficulty twice.

Through this semon, we can see that Allah (swt) has given us specific ways through which we can know Him well. Those who know Him do not think much of this world's life and wish only to please Him and be rewarded in the life of the hereafter.

Activity 4.1: Review of Believer Lesson

Answer the question from the lesson “Characteristics of a Believer.”

1. Which of the following are signs of people who have faith?
   a. They respect other people’s rights
   b. They eat a lot of food
   c. They forgive easily
   d. They honor their promises

2. Name 3 qualities of a believer according to Imām ʿAlī (ʿa):

   _____

   _____

   _____

3. The Noble Prophet (ṣ) has said: The faithful is he whose _____ deeds _____him.
   a. Evil; displease
   b. Bad; hurt
   c. Good; come in handy to
   d. children‘s; please

4. What is something you can do to practice good faith?
   a. Eat a lot of food everyday
   b. Treat people with respect and kindness
   c. Wear very expensive clothes
   d. None of the above

5. What is one duty of a believer toward someone in need?

   _____

   _____

   _____

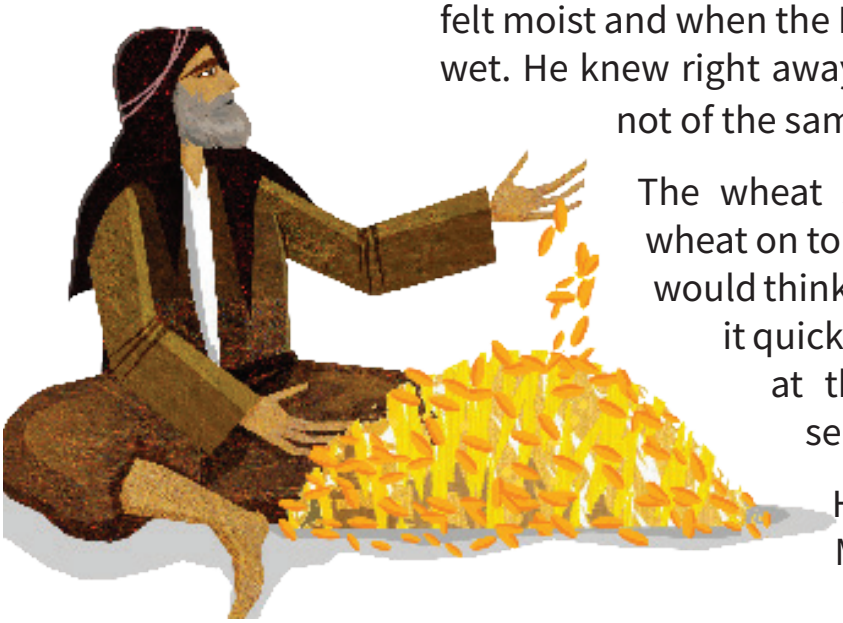
Lesson 5.1: Truthfulness (الصدق)

DON'T CHEAT

One day, the Prophet (ṣ) was walking in the bazaar. There was a lot of hustle and bustle as people went about buying and selling goods. In every corner of the bazaar, products, fabrics, merchandise, and produce lay on display. One shopkeeper sold meat, while another had colorful fabric for sale. One had fresh fruits on a mat, while another arranged his merchandise in a pattern to attract the customers.

As the Prophet (ṣ) walked along, he noticed a man selling wheat. The yellow wheat lay gleaming in a pile on a mat. The Prophet (ṣ) went toward him and noticed that it was good quality wheat. The Prophet (ṣ) said, "You have such good wheat! How much does it cost?" The man gave a fair price.

Then, in order to verify that the bottom grains were also good, the Prophet (ṣ) put his hands underneath. The wheat felt moist and when the Prophet (ṣ) removed his hand, it was wet. He knew right away that the wheat at the bottom was not of the same quality.



The wheat seller had placed the really good wheat on top to sell it unnoticed. The customers would think that all the wheat was good and buy it quickly. The Prophet (ṣ) was disappointed at the deceiving action of the wheat seller.

He told him, "One who tricks the Muslims is not from us Muslims."

The High Status of a Truthful Person

Allah (swt) says in the Noble Qur'ān:

And whoever obeys Allah (swt) and His Messenger will be in the company of those whom Allah (swt) has blessed: the Prophets, the truthful ones, the martyrs, and the righteous. And what excellent company are such people!

Noble Qurʾān, 4:69

What is Truthfulness?

Truthfulness (الصدق aṣ–Ṣidq in Arabic) is one of the most liked akhlāq traits, and many verses of the Qur'ān have praised truthfulness and people who possess this quality. For example, when Allah (swt) wants to praise the Prophets (ṣ), he praises them for being truthful:

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

And remember in the book [the story of] Idrīs; certainly, he was a truthful Prophet

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

Noble Qurʾān, 19:56

And remember in the book [the story of] Ibrāhīm; certainly, he was a truthful Prophet

Noble Qurʾān, 19:41

Truthfulness is so important that in the Qur'ān, Allah (swt) has ordered the Prophet (ṣ) to make a duʿāʾ asking Allah (swt) to have the tawfīq to start everything with truthfulness, and to finish everything with truthfulness:

وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا

And say, "My Lord, cause me to enter truthfully and to exit truthfully and grant me from Yourself a supporting authority."

Noble Qurʾān, 17:80

Furthermore, we can see the importance of truthfulness when Allah (swt) asks us to be friends with those people who are honest and truthful:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who believe, trust in Allah, and be with those who are truthful.

Noble Qurʾān, 9:119

Truthfulness is not just limited to our words, but should also shine through in our actions.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ

The believers are only those who have believed in Allah (swt) and His Messenger and do not doubt, but strive with their properties and their lives in the cause of Allah. It is those who are truthful.

Noble Qurʾān, 49:15

So, according to this āyah, truthfulness is rooted in our belief system because those who believe in Allah (swt) and the Prophet (ṣ) are the truthful ones. They also do not doubt in the truth and strive in the way of Allah, and only then they are called the truthful ones.

The Reward for Truthfulness

Truthfulness is such a great quality that it has a great status and reward in the eyes of Allah (swt) .

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ . . . اللَّهُ لَهُمْ مَغْفِرَةً
وَأَجْرًا عَظِيمًا

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women... Allah (swt) has prepared for them forgiveness and a great reward.

Noble Qurʾān, 33:35

قَالَ اللَّهُ هٰذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ ۚ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ
عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذٰلِكَ الْفَوْزُ الْعَظِيمُ

This is the Day when the truthful will benefit from their truthfulness. For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah (swt) being pleased with them, and they being pleased with Him. That is the great attainment.

Noble Qurʾān, 5:119

In addition to the material rewards of Jannah, the truthful will also receive a spiritual gift, which is the status of Allah (swt) being happy with them, and there is nothing greater than Allah (swt) being content with you, because Allah (swt) Himself says that this is “the great attainment.”

So, we should aim to always tell the truth with our actions and our words, because Allah (swt) loves those who are truthful. Being truthful is one of the easiest ways to practice our Islamic etiquettes, and become a better person.

Activity 5.1: Review of Truthfulness

Answer the questions from the lesson.

1. One day, you are playing football inside your home and accidentally break your mom's favorite and very expensive vase. Later, she comes home and asks you who broke it. You can tell that she is upset and will become more upset if you tell the truth. Turn to your partner and discuss: In this situation, what is the best thing to do? Why?
   a. Tell your mom it's her fault that she put the vase in a place where it could break.
   b. Hide in your room and don't tell anyone that you broke the vase and if your family notices, blame someone else.
   c. Begin by telling your mom you love her and are very sorry, and explain what happened.
   d. Tell your mom what happened and go hide in your room without saying sorry.

2. What is the best reward for being truthful?

3. Why do you think truthfulness is mentioned so much in the Qurʾān?

4. How can you be truthful in your actions?

Lesson 6.1: Charity (الصداقة)

THINK ALOUD: What does salāmun ʿalaykum mean? Why do we say it when we meet another Muslim?

Charity Wards Away Misfortune

One day, a disbeliever, who always said bad things to our Noble Prophet (ṣ) passed by him. Instead of greeting the Prophet (ṣ) by saying "Assalāmu ʿalaykum," he said, "Assāmu ʿalaykum," which means "death be upon you."

The companions of the Prophet (ṣ) heard this insult and were upset. The Prophet (ṣ) calmed them down saying, "A black snake will sting him soon and he will die." The man went to the desert to collect firewood.

Meanwhile the companions awaited his death. However, an hour later, he returned with a sack full of firewood over his shoulder. He showed no signs of being bitten by a snake. The companions of the Prophet (ṣ) were surprised as they thought that they would never see him alive again.

The Prophet (ṣ) saw the confusion of his companions, so He asked the man to put his load of firewood down for a moment. The man did as he was told. The companions looked carefully and noticed a black snake curled up on one of the branches of wood. It was the same snake that was supposed to punish the man for insulting Allah's Prophet (ṣ).

The Prophet (ṣ) asked him, "What did you do today?"

The man answered nonchalantly, "The usual...I went to get firewood from the desert. Today, I had two sandwiches. I ate one and gave the other to a needy person on the way."

The Prophet (ṣ) turned to his companions and said, "His actions saved him from the misfortune that was supposed to come his way."

That day, the companions learned that charity can ward off even the greatest of misfortunes.

Charity (Aṣ-Ṣadaqah)

Charity (aṣ-ṣadaqah الصدقة in Arabic) is defined as generous actions or donations to aid the poor, ill, or helpless. It can also be defined as a kind feeling, especially toward those in need.

There are two types of charity:

People often think that giving charity means to donate some money or food. However, you can give charity through other means. For example, if you help your little brother with his homework, this is a form of spiritual charity because you are sharing your knowledge.

SPIRITUAL	MATERIAL
Time	Money
Knowledge	Food
Love	Clothes
Prayers	Toys

Additionally, if you volunteer at the masjid or Islamic center, this is another form of spiritual charity because you are donating your time.

One important point to note is that when we give charity, we should not do so openly to show off. In fact, we have a ḥadīth from our Imām (ʿa) that says that when you give charity with your right hand, you should give it so secretly that even your left hand doesn't know about it.

Benefits of Charity

Charity is a very important act in Islam, and one that has many benefits. Here are a few:

1. IT REMOVES ILLNESSES

If you are sick, one of the best ways to get rid of your sickness is to give charity.

> One day, a man came to Imām Mūsā al-Kāẓim (ʿa) and asked, "I am sick and all my family members are also ill. What should I do?"
>
> The Imām (ʿa) answered, "Cure them by giving charity. Nothing gets accepted by Allah (swt) as fast as an act of charity. And for the sick, there is no medicine better than charity."

2. IT TAKES AWAY MISFORTUNE

The Noble Prophet (ṣ) has said:

Give charity and cure the sick by it because charity can surely remove your bad fortunes and illnesses, and it increases your lifespan and rewards.

Therefore, not only does charity cure illnesses, it is also a tool to help us avoid misfortune and get through life's challenges with much more ease. We also saw this in the story of the man and the snake.

3. YOU RECEIVE IT BACK MULTIPLIED!

When we give charity, we may think we are losing money, but in reality, we are actually becoming richer! Allah (swt) says in the Qurʾān:

Indeed, the men and women who give charity and have loaned to Allah (swt) a great loan, it will be multiplied for them, and they will have a generous reward. (57:18)

Activity 6.1a: Review of Charity

Answer the questions from the lesson.

1. What does charity mean? What are the two different types of charity?

2. Give an example of a time when you or someone you know gave charity.

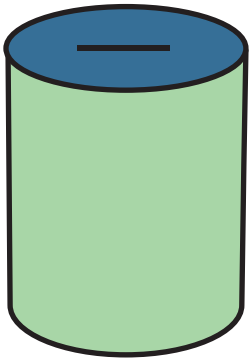
3. Since charity means helping, how could you best help your school as a 4th grade student?
   a. Time
   b. Money
   c. Skills

4. What is one benefit of giving charity?

Activity 6.1b: Ṣadaqah Box Project

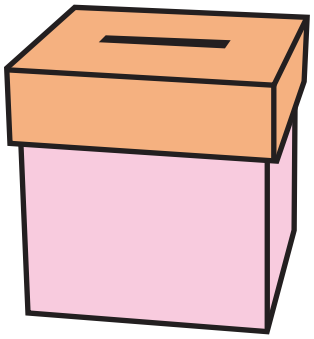
Materials:

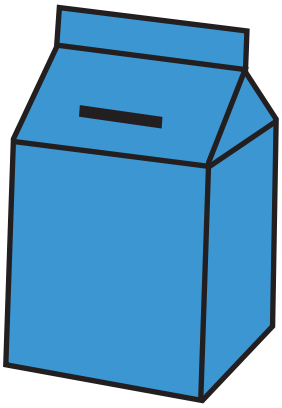
- Box with lid (or opening) and slot (for coins)
- Markers, crayons, etc.
- Stickers or anything else to decorate with
- Colored paper
- Scissors
- Glue



Instructions:

1. Bring a box from home. Make sure it has a way to open it and also has a slot for the ṣadaqah money
2. Decorate your ṣadaqah box with any supplies
3. Write “Ṣadaqah” on it if you like
4. Optional: you can make another one at home for the safety of Imām al-Mahdī (ʿaj) as well.





Lesson 7.1: Cleanliness (الطهارة)

Without a Mirror

One day, a man came to see the Noble Prophet (ṣ) and was waiting outside his house. Before seeing him, the Prophet (ṣ) wanted to make sure he was presentable. However, at that time there was no mirror in the Prophet's (ṣ) house and it's hard to comb your hair and check your clothes without a mirror.

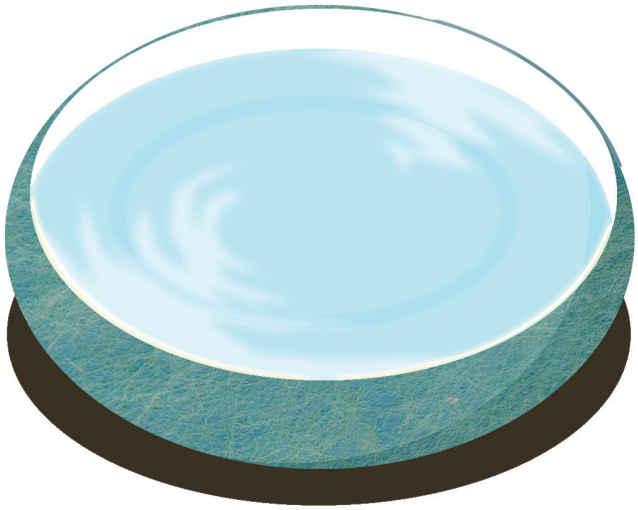
So, the Noble Prophet (ṣ) filled a bowl with water and used his reflection in the water as a mirror to fix his hair and check his clothing.

As he set his hair, his wife looked at him, amazed. She knew how important it was to look neat and tidy, but she didn't know it was so important to look well-groomed, even when the Prophet (ṣ) couldn't find a mirror. She said, "O Prophet of Allah! You are the best of all, you are the Messenger of Allah! Since we don't have a mirror, why do you have to trouble yourself by looking into a bowl of water to fix your hair?"

The Prophet (ṣ) responded, "Allah (swt) likes to see a believer groom and get ready before meeting his Muslim brother."

REFLECTION:
What should you do before you have guests or go somewhere to visit someone?

Moments later, the guest entered the room, and as usual, the Prophet (ṣ) welcomed him, well-groomed.



Cleanliness

Allah (swt) says in the Noble Qurʾān:

For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean. (2:222)

Imām ʿAlī ar-Riḍā (ʿa) has explained that:

To be pure and clean is one of the habits of the Prophets.

In Islam, it is often emphasized that we should remain clean and in a state of purity (aṭ-Ṭahārah الطهارة in Arabicṣ) We should think about cleanliness not as something that we do or not do, but as something that should be part of us. Staying clean does not only include the physical self, but also the spiritual self.

The following saying helps us understand the spiritual cleanliness we must all try to attain:

Our soul is like pure water, and that which holds it (our body), is like a vase.

Therefore, whatever we see through our eyes enters the water of our souls. If we avoid looking at bad things, we can avoid polluting the water, and thus keep our souls clean.

The Noble Prophet (ṣ) has also said:

There will come a time when people will have unclean inner selves, but beautiful appearances…. Their religion will be for show.

Therefore, we need to make sure we keep our souls clean, and we must also remember to keep our houses and the surrounding areas clean. One of the signs of a believer is that when he uses something, he leaves it in a cleaner condition than it was before. A good example is trying to keep the streets free from litter, and our houses and masājid tidy.

Of course, we should try to remain clean at all times, but special attention should be given when using the bathroom, eating food, and getting ready to offer prayers. Here are some acts of cleanliness recommended at certain times in Islam:

Using the Toilet

It is important to know that it is makrūh to urinate while standing since our clothes can easily become najis by doing so. After urinating, we should wash ourselves twice with water.

Daily Bathing

Islam not only tells us to keep our souls clean, but to keep our bodies clean as well. We should regularly bathe or shower to keep our bodies clean.

Washing Our Face and Brushing Our Teeth

In the morning, when we wake up, we should wash our face and brush our teeth. This makes us feel fresh and removes the dirt from the night before .

Prophet Muḥammad (ṣ) has said:

Commanded upon you is the brushing of the teeth, for surely it purifies the mouth, and pleases Allah, and brightens the eyesight. Indeed, the angels hate the odor from a mouth not cleaned after eating food.

While Eating

Islam recommends that we wash our hands before and after eating a meal. This is very practical, of course, since we do not know what our hands have touched all day. Doctors also recommend frequent hand-washing to prevent the spread of germs.

Wuḍūʾ

Islam gives us a specific way to wash ourselves before praying (wuḍūʾ). Some of the reasons we do wuḍūʾ are:

1. It keeps us clean and purifies our souls.
2. It refreshes us and helps us concentrate and think clearly. Even simple acts, such as performing wuḍūʾ before sleeping, are highly recommended. If this is done, you get rewards as if you were performing prayer all night long!

Ghusl

Ghusl is cleaning the body with the niyyah of cleaning it spiritually. Sometimes ghusl becomes wājib (e.g., when you touch a dead body). This means that you have to do ghusl before you can pray ṣalāh or do any of the things that require wuḍūʾ.

Prophet Muḥammad (ṣ) has said:

"Cleanliness and purity
are part of faith."

Clean Clothing

A Muslim should never be dressed in dirty clothes. This does not mean that you always wear the most expensive clothes. It means that even if you have one piece of clothing to wear, you should keep it clean.

When you wear clothes, you should wear them for yourself, and not to show off.

Cutting Nails

You should always cut your nails because they grow very long and can get very dirty. If you have long nails, dirt can get trapped underneath them. When you eat, you will be putting that dirt in your food and swallowing it. This is very bad for your health and can lead to many illnesses. It is recommended to cut our nails every Thursday or Friday.

Combing Hair

One should always comb or brush their hair. You should never leave your hair messy and untidy.

Prophet Muḥammad (ṣ) has said that if you cannot look after your hair properly, you should shave it off!

This saying of our Prophet (ṣ) shows the importance of caring for our hair. It encourages us to spend an appropriate amount of time looking well-groomed and making sure that our appearance is clean and tidy.

In conclusion, Islam has many mustaḥab and wājib actions for keeping clean.

Activity 7.1: Review of Cleanliness

Answer the questions from the lesson.

1. How do we keep our souls clean?

2. Write down three specific areas where special attention should be given to cleanliness.

3. “There will come a time when people will have _____ inner selves, but _____ appearances. (Saying from the Noble Prophet (ṣ))

4. Write down what you should do everyday in order to remain clean and pure.

Lesson 8.1: Laziness (الكسل)

Blessed Hands

After the end of the Battle of Tābūk, the victorious Muslims headed back to Medina. Those who had stayed in Medina rushed to greet the warriors. Saʿd was one of the welcomers. As he greeted Prophet Muḥammad (ṣ), he extended his hand, and the Prophet (ṣ) extended his in return.

The Prophet (ṣ) warmly held on to Saʿd's hand, sensing a difference between both of their hands. Saʿd's hand was very rough and coarse, as though he had been working hard continuously.

The Noble Prophet (ṣ) asked him, "How have your hands become so rough and cracked?"

Saʿd replied, "I have to work very hard in order to earn a living. I am either at work on the farm with a spade or at the well drawing heavy buckets of water with rope. This work has caused my hands to become rough and cracked."

Prophet Muḥammad (ṣ) was very pleased when he heard Saʿd's reply. He loved intelligent and hardworking people. In order to encourage his companion, he kissed his hand. He then pointed to Saʿd's hands and said, "These hands can never burn in hellfire."

REFLECTION:
How would laziness prevent you from attaining such a status, like the one the Prophet (ṣ) gave Saʿd?

Laziness

Laziness (al-kasal: الكسل in Arabic) is described as unwillingness to do an activity or work, despite having the ability to do so. That means that someone is able to do something, but chooses not to because he or she doesn't want to.

However, time is a very special gift from Allah (swt) in our lives. If we do not use the time given to us by Allah (swt) wisely, we can become ungrateful for one of His treasures to us.

It has been said that a lazy person is Iblīs's best friend. Why Iblīs's best friend, you might ask. Sometimes, when we're not mindful of our thoughts, we might let our minds wander into things that are harmful for us, which can lead to actions that are harmful for us. Don't be afraid when you have thoughts like this, but try to watch what you're thinking to figure out why you're thinking it. This is called being mindful, and has many benefits

If we do our wājibāt and stay away from ḥarām, these thoughts will go away over time. One way to keep ourselves in a good state of mind is by doing dhikr, like saying ṣalawāt.

In the story about Saʿd, we can see that Allah (swt) loves people who work hard, which is a better choice than laziness.

If you are tired and are relaxing, that is not being lazy, because your intention is to take some time off and then begin your work again.

Imām Mūsā al-Kāẓim (ʿa) has said:

Try to divide your day and night into four parts:

1. Worshiping Allah (swt)
2. Earning a living
3. Spending time with trusted brothers in faith
4. Entertainment and ḥalāl fun. This fourth part will help you perform the other three parts well.

An appropriate amount of rest and spending time with friends and family can count as ḥalāl entertainment, and is encouraged.

Working Hard for the Next World

Prophet Muḥammad (ṣ) said:
"This world is the bridge to the hereafter."

REFLECTION:
Bridge can mean preparation for or preface to in this narration. How can this world be a bridge?

We believe this whole world is created as an exam for mankind and as we go about our daily lives, we are facing this exam. Our suffering here and our actions in this world will determine the real reward or punishment in the Hereafter.

As Muslims, we have been instructed by Allah (swt) and the Maʿsūmīn to work for both this life and the next life.

A bridge is something that helps you travel from Point A to Point B. People do not build buildings on bridges or live on them. The Prophet (ṣ) is telling us that this world is just a way for us to travel to the Hereafter; we shouldn't become too attached to it.

We, as Muslims, believe this world has been created as an exam for human beings, and as we go about our daily lives, we are facing this exam.

Our struggles and actions in this world will determine the real reward or punishment in the Hereafter.

Imām ʿAlī (ʿa) has said, "This world is the day of working and action...and the Hereafter is the Day of accounting."

Therefore, we should work for the next life while we still have the time in this world in order to make sure that we will benefit on the Day of Judgment.

Activity 8.1: Review of Laziness

Answer the question from the lesson.

1. Why is remaining mindful of our thoughts connected to laziness?

2. Zainab comes home tired from school. How long do you think she should rest so that she can start her homework? Circle one below and explain.
   a. Half an hour; enough time to have a snack and relax.
   b. Two hours; so she can nap and then do her homework.
   c. Four hours; she will have to do it very quickly before bedtime.

3. Make a list of things you would like to do or learn. We've included a few to help you get started. Whenever you are bored or feeling like you have nothing to do, try to complete an action on this list.

- ☐ Read Qurʾān
- ☐ Play outside
- ☐ Learn a new skill
- ☐ Organize my room
- ☐
- ☐
- ☐

Lesson 9.1: Making Duʿāʾ (الدعا)

Work Hard, Pray Hard

One day, Angel Jibrāʾīl came down to the Noble Prophet (ṣ) with some new verses of the Noble Qurʾān. They are the second and third verses of Sūrah aṭ-Ṭalāq, in which Allah (swt) says:

…He who believes in Allah (swt) and the last day (and) is God-conscious, Allah (swt) will make a way out for him, and provide him with sustenance from where he least expects it. Allah (swt) is sufficient for he who relies on Him…

Noble Qurʾān, 65:2-3

The Noble Prophet (ṣ) taught these verses to everyone but some people understood them incorrectly. They thought that if they believed in Allah (swt) and prayed to him all day, He would provide them with food and shelter, so they did not have to work anymore. They decided to just stay home and pray and expected Allah (swt) to take care of their food and family.

They stopped looking for work, settled on their prayer mats, and spent all their time in worship and supplication. When their friends asked them why they stopped working, they recited these two verses of Sūrah aṭ-Ṭalāq.

As you can probably guess, these people were not acting correctly. Relying on Allah (swt) means to work hard, and then leave the rest to Allah. Relying on Allah (swt) means to have faith that Allah (swt) alone will reward us for our hard work.

Also, one who relies on Allah (swt) thanks Him when he/she receives His blessings and never complains. One who relies on Allah (swt) never expects anything from others.

If someone does not go to school to learn, he/she will not know how to read and write. If someone does not travel, he/she will not see the natural beauty of those places. If someone does not work, he/she will not have enough money to support himself/herself and his/her family. Praying hard without any work will not benefit anyone.

Back to the story: when the Prophet (ṣ) learned about this group, he called them and asked, "Why have you stopped working to earn money? Why don't you work?"

They answered, "The Qurʾān promises the pure and the pious believers that He will provide them with sustenance (meaning money, food, and other items), so we are trying to be pure and pray all day so that Allah (swt) can provide us with sustenance."

The Prophet (ṣ) informed them, "If someone stops working and does not struggle [to earn], his supplications will not be accepted."

So, these men realized they had made a mistake and went back to working so that they could earn a living.

REFLECTION:
What are some lessons we can take away from this story?

Duʿāʾ is defined as a supplication to Allah. According to our Imāms, human beings are dependent on Allah's kindness toward them from the day they are born in this world until the hereafter. Allah (swt) is the only One who knows all their needs and the only One who can fulfill each of them.

The Noble Prophet (ṣ) has said:

"There is nothing dearer to Allah (swt) than supplicating to Him."

Making duʿāʾ is a great way to become closer to our Creator. It allows us to supplicate to Allah (swt) when we are in need, but also when we are in need of a good friend. How many times have you wanted to talk to your friends about a problem, but you couldn't because they weren't there? Allah (swt) is always there whenever and wherever you may need Him.

We should make it a habit of talking to Allah (swt) every single day and thanking Him for what we have, asking for His protection from bad times, and asking for His help to make the day successful. In our daily ṣalāh, we supplicate to the Almighty through Sūrah al-Fātiḥah so that He may guide us to the Straight Path.

Although we sometimes make duʿāʾ in Arabic, it is not necessary. We can ask Allah (swt) to listen to our prayers and supplications in any language, form or action.

There are times when it is recommended that we pay special attention to duʿāʾ:

- During ṣalāh and wuḍūʾ
- When entering and exiting a masjid
- Before going to sleep
- When waking up
- Before and after eating
- During all the happy and sad events of our lives. We even have special duʿās for each of these events.

Etiquette for Making Duʿāʾ

Here are some tips on the proper etiquette for making duʿāʾ:

- Start with saying Bismillāh
- Praise Allah (swt) and thank Him for all His blessings
- Recite a ṣalawāt
- Ask for forgiveness for your sins
- Then ask for your wishes, but make sure to add the condition that you only want them granted if they are in your best interest
- End with a ṣalawāt

Duʿās from Our Imāms

Our Imāms have left us a treasure trove of duʿā! They have taught us the best way to ask Allah (swt) for something, like in the famous supplication called "Duʿāʾ Kumayl," which Imām ʿAlī (ʿa) taught to his companion Kumayl. Duʿās like these teach us how to address Allah (swt) when asking Him for things in this world and the hereafter. It is recommended for us to recite Duʿāʾ Kumayl every Thursday night. In this duʿā, we are told that Allah (swt) has promised to answer us:

For You have decreed Your worship for your creatures and commanded them to pray to You, and You have guaranteed them that they will be answered.

In addition to Duʿāʾ Kumayl, Imām as-Sajjād (ʿa) has given us a collection of supplications, too, known as Ṣaḥīfah as-Sajjādiyah. This contains many duʿās for all occasions, such as a supplication for good outcomes, when in sickness, for our parents, and many others that can help us deal with everyday concerns. It is considered one of the greatest gifts left behind by the Ahlul Bayt (ʿa).

How blessed and lucky are we to have the blessing of duʿāʾ!

Activity 9.1: Review of Making Duʿāʾ

Answer the questions from the lesson.

1. How would you define duʿāʾ in your own words?

2. Write down three occasions when duʿāʾ is highly recommended.

3. What is the name of the famous duʿāʾ Imām ʿAlī (ʿa) told his companion? When is it recommended that we recite it?

4. What is the name of the collection of duʿāʾ by Imām Sajjād (ʿa)?

Extra Credit

Look up any duʿāʾ with its meaning, narrated by one of our Imāms, and write down how the Imām has addressed Allah (swt) and how He has referred to himself. Write down the name of the duʿāʾ you chose and where you got it from.

Lesson 10.1: Forgiveness & Repentance (الاستغفار و التوبة)

The Blessing of Prayers

There once lived a young man who always prayed in congregation (jamāʿah). He loved to pray behind the Noble Prophet (ṣ) and never skipped prayers for work or anything else. He never got tired of talking to Allah (swt) because he felt that talking to Allah (swt) purified his soul.

However, this young man also committed sins. People were surprised by his actions. They always wondered, "Why does he sin? How can a person who is so concerned about his prayers sin?" He was not a bad person, so it was surprising that he still sinned.

A group of men were puzzled by his behavior, so they went to Prophet Muḥammad (ṣ) and asked, "O Prophet of Allah! A young man always participates in prayers at the masjid, but he also does bad deeds."

The Prophet (ṣ) answered, "One day, his prayers will prevent him from these bad deeds." Prayers have an effect on one's soul; they gradually pull a person away from bad deeds. A person who talks to Allah (swt) five times a day will not be easily distracted by bad deeds. Soon enough, the prediction the Prophet (ṣ) had made came true. The young man repented to Allah (swt) and stopped doing bad deeds. With the blessings that his prayers brought him, he gave up his sinful deeds.

REFLECTION:
What does this story teach you about the importance of praying?

Istighfār and Tawbah (Repentance)

The Noble Prophet (ṣ) says: "A repentant person is like one who has no sins."

Allah, the All-High, sent us Prophets in order to clarify the right path and explain what is lawful (ḥalāl) and what is forbidden (ḥarām). He has taught us what is obligatory (wājib) for us to perform, such as prayer, fasting, giving khums, etc. He has also told us what is forbidden (ḥarām), like lying, stealing, and disobeying parents.

However, if we do not follow one of these commands, it is called a sin. Allah (swt) is the All Merciful, though, and He has left open the door of repentance so that He may forgive us if we are sincerely regretful of our bad deeds:

…Do not despair of the mercy of Allah; surely, Allah (swt) forgives the faults altogether; surely, He is the All-Forgiving, the All-Merciful

Noble Qurʾān: 39: 53

Prophet Muḥammad (ṣ) says:

Surely, Allah (swt) is often Pardoning and All-Merciful, Who forgives His servants' sins if they ask forgiveness and give them up, [they are] as if they had not committed any sin.

Therefore, al-istighfār (الاستغفار) means asking Allah (swt) for forgiveness. In order for your istighfār to be accepted, you must do two things:

1. You must be genuinely regretful for your actions
2. You must truly want to not repeat the sin

Once you ask Allah (swt) for forgiveness, the next step is to repent. Repentance (at-tawbah التوبة) means returning to Allah. You see, when we commit a sin, we move away from Allah. By repenting, we are asking Allah (swt) to allow us to return to Him.

There are three stages of tawbah:

1. Allah (swt) must give you the tawfīq (divine strength) to ask for tawbah
2. You must actually do the tawbah
3. Allah (swt) accepts your tawbah (inshāʾAllāh)

Allah (swt) lets us know many times in the Qurʾān that the doors of tawbah are always open. Therefore, we should know that we can ask for tawbah at any time, just like all other people. Someone who is sinning now may transform overtime into righteous servants of Allah (swt) , and so, we should always pray for everyone's guidance.

Activity 10.1: Review of Forgiveness & Repentance

Answer the questions from the lesson.

1. Istighfār means to _____.

2. Repentance means to _____.

3. What are the two steps to doing istighfār?

_____

_____

_____

4. What are the three steps of tawbah?

_____

_____

_____

5. Food for thought: All of us have certain things we can improve about ourselves. Think about a sin or habit you would like to improve on. How do you think you can repent for it and stop doing it in the future?

_____

_____

_____

_____

_____

_____

_____

_____

_____

Lesson 11.1: Friendship

A Promise Well Kept

During his childhood, Prophet Muḥammad (ṣ) was a shepherd. Every morning, he would take his herd of sheep outside Mecca to graze and at sunset, he would bring the sheep back.

One night, one of his friends said to him, "O Muḥammad! I recently found a nice field for our sheep. Let's take the herds there tomorrow. What do you think?"

"Good idea," the Prophet (ṣ) replied.

Next morning, when the Prophet (ṣ) reached the new field, his friend had not yet arrived. The Prophet's (ṣ) herd wanted to enter, but the Prophet (ṣ) waited for his friend, since he had promised his friend that they would both enter together. The Prophet (ṣ) was always faithful to his promises. He stayed at the entrance to the field, waiting for his friend to come, while his sheep baa-ed, looking at the green grass.

When his friend arrived, he noticed that the Prophet (ṣ) was preventing his herd from entering the grassland. He was surprised.

"Muḥammad! You came here first, why didn't you let your sheep into the field?" the friend asked.

"Because we had decided to enter together, and I didn't want to break my promise," he replied.

When his friend heard this reply, he realized that Prophet Muḥammad (ṣ) was not an ordinary child. He was different from all his other friends.

REFLECTION

What quality did the Prophet (ṣ) have as a friend ? Can you think of any friends who have such qualities and would have waited for you?

Everyone needs friends, but friends are only worth having if they are true friends.

You see, friends influence each other's behavior, thoughts, and beliefs.

The Noble Prophet (ṣ) has said:

Everyone's behavior depends on the beliefs and principles of their friends.

Therefore, we should try to make good friends, and spend time with people who are honest and pious, since they will influence us and we will become like them.

Activity 11.1: Review of Friendship

Answer the questions from the lesson.

1. List some qualities that you look for when making friends. For example, think about whether you look for people who are similar to you or are very different as friends, or people who speak nicely vs. negatively.

2. How do your friends fit the qualities you listed above? How do you fit those qualities?

3. How do you think your friends influence you? Give an example.

Lesson 12.1: Rights of Muslims

As Muslims, we are taught to live based on two sources: the Qurʾān and teachings of the Ahlul Bayt (ʿa). A Muslim should understand and practice this knowledge, since these two sources give us the means to lead a life that leads to perfection and satisfaction.

One of the very important teachings that we learn through the Qurʾān and Ahlul Bayt (ʿa) is that we should treat other Muslims well. In fact, we are told that there are many rights of other Muslims we need to fulfill (complete).

The Noble Prophet (ṣ) has said that every Muslim has 6 rights on you:

1. When you see them, greet them.
2. If they invite you, accept their invitation.
3. If they seek your advice and counsel, give them sincere advice.
4. If they sneeze and praise Allah, say yarḥamakullah, which means "May Allah (swt) have mercy on you."
5. If they get sick, visit them.
6. If they die, attend their funeral.

Additionally, Imām ʿAlī (ʿa) has reported that the Noble Prophet (ṣ) said: "There are thirty obligations that are wājib on each Muslim toward his/her fellow Muslim brother/sister, which he/she cannot escape, except by doing them or being excused (by their Muslim brother/sister) from fulfilling them. A few of these obligations are:

1. To forgive their error
2. To be compassionate about (and relieve) their sadness or tears
3. To guard their secret
4. To disregard their offenses
5. To accept their apology
6. To reject backbiting of them
7. To persist in giving them advice
8. To treasure their friendship
9. To guard their trust
10. To help them whether they are unjust or victims of injustice

Assisting someone when they act unjustly means to prevent them from continuing their wrong actions.

When they are a victim of injustice, a Muslim should assist by helping them gain their rights.

Activity 12.1: Review of Rights of Muslims

Fill in the blanks:

1. The Noble Prophet (ṣ) has said that your Muslim brother has _____ rights over you.

2. If I pray that my Muslim friend and I don't get bullied or teased, I am fulfilling obligation number _____.

3. According to one of the obligations, if my friend does something to harm me but then apologizes, I should probably _____.

4. Similarly, if my friend tells me something personal, I should be sure that I _____ _____.

Short answers:

5. One of the rights that is mentioned is that you should treasure your friendship. Give an example of how you can do this.

_____

_____

_____

_____

6. Sakina is sitting in a group of friends, when all of a sudden, one of the girls starts saying mean things about her other friend, Aliya, who is not there. What is Sakina's obligation in this scenario? Which obligation must she fulfill?

_____

_____

_____

_____

Lesson 13.1: Brotherhood/Sisterhood

Teamwork

The Noble Prophet (ṣ) and his friends were on a long journey. They would stop to rest every few hours.

At one of their stops, they decided to slaughter a sheep to cook for their dinner. To accomplish this task in the middle of the desert, they had to work together as a team. One of the companions volunteered to slaughter the sheep, another offered to prepare it, and a third said he would do the cooking.

However, someone needed to collect the firewood. In those days, there were no stoves or other appliances, and to cook their food, they needed to create a fire. Before anyone else could speak up, the Noble Prophet (ṣ) volunteered to collect the firewood.

The companions said, "O Prophet of Allah! May our parents be sacrificed for you! You do not have to trouble yourself; we will do the work instead of you."

Prophet Muḥammad (ṣ) replied, "I know you are ready to work instead of me, but God does not like anyone to consider himself above his friends and companions." Having said that, the Prophet (ṣ) left to collect firewood from the surrounding area.

CONNECTIONS:
Can you think of a time when a role model or someone older in your life has worked as part of the team?

Islamic Brotherhood/Sisterhood

Islam is not just a religion; it is a complete way of life. This also includes the social or community aspect of life.

The word community is defined as "a body of people forming social unity…having race, religion, or other things in common."

Islam is a religion that is sent as a gift from Allah (swt) to mankind to bring them together in peace and harmony. Allah (swt) tells us in the Qur'ān how important this sisterhood and brotherhood between the believers is:

Believers are indeed brothers (and sisters)... (49:10)

And hold on to the rope of Allah, together, and do not be divided. And remember the favor of Allah (swt) that was bestowed upon you: how you were enemies, and how He united your hearts, so that by His favor you became brothers (and sisters)… (3:103)

The believers, both men and women, are awliyāʾ (helpers, supporters, allies) to each other. (9:71)

For example, think of a football team. For the team to be successful, everyone has to cooperate with each other. Each person has to do their part well in order for the whole team to win. In fact, each team member has a specific role to play in the game, but if one team member forgets this and wants to win just for himself it may lead to the team losing the ball and perhaps result in losing the game, since the team did not play as a unit.

This example helps us understand how important the "individual" is to the community. If the individual is aware of his or her duties, he or she can learn to work with the whole community. Since a community is made up of individuals, it can only be a successful community if each individual follows the social rulings and guidelines that Islam asks us to follow.

The Community and its Challenges

Now, the community is also a test for each person because each individual needs to play a certain role, and may accidentally forget or start doing something for their own benefit, as we can see in the story below:

There was once a man who went to a cave far away from everyone. He used to stay there, pray, and fast. One day a passer-by saw him and asked him, "Why are you living here in the middle of nowhere?"

The man replied, "Over here, I find it easier not to commit sins and to please Allah. I have not committed ghībah (backbiting), had jealousy, or done fasād. I have not become angry, and I have not insulted my neighbor. I have been very pious."

The first man laughed and said: "You are only fooling yourself. The only reason that you have remained so noble is that there is NO ONE here for you to wrong. To live with people is a test as to how you can control yourself with them. It is a test to see whether you can forgive someone who is bad to you, whether you can refrain from backbiting, or teasing. All you are doing is running away and missing the test."

This story is similar to missing school on a day where there are tests and then telling your parents "I didn't fail even one of my tests that day."

To have a strong community, every person in the community needs to work to become better themselves. Think about this: Can a soccer team be successful if even one of its players is trying to get the ball in the wrong goal? What if one soccer player decides not to practice every week with the rest of the team? The team might still win a few games, but they won't be the best they can be. The best way to prepare for a big game is to first be strong yourself.

The Keys to a Successful Community

1. FAITH

Faith is at the heart of the community, as it creates a higher purpose in the community, as everyone tries to get closer to Allah. It creates friendship and love between people, and educates people on how to worship Allah. It is important for us to do our wājibāt and stay away from ḥarām, whether we are alone or with others. We have examples of practicing together as a community, such as congregational (jamāʿah) prayers, majālis, and wiladat, to commemorate the lives of our ma'sūmīn.

Allah (swt) tells us in the Qurʾān:

Surely, this brotherhood of yours is a single brotherhood, and I Am your Lord and Cherisher; therefore, serve Me (and no other).

Noble Qurʾān, 21:92

We can see from this verse that it's important for us as servants of Allah (swt) to have a strong brotherhood and sisterhood with one another. The best way to do this is to make our faith strong every day, and have our actions follow the Ahlul Bayt (ʿa) when we interact with others.

2. UNITY

The strength of the community is based on its unity, meaning how well everyone works together. Remember the example of the soccer team. If the team does not work together, they won't be able to be the best team. Sometimes, we may disagree with a brother or sister in the community, but if our end goal is getting closer to Allah, then we should always be respectful. The purpose of any disagreement should always end with trying to get more knowledge or get closer to Allah. If someone in our community does something hurtful, we should forgive them and not make our problems public to everyone.

We have understood that a community can be a test, but Allah (swt) is just. He has given us the reward of our tests.

3. BEING TRUSTWORTHY

The Prophet (ṣ) and his friend had promised to meet near a giant rock. The Prophet (ṣ) said, "You should go and finish your work, and I'll wait for you here." His friend promised to return as soon as he could.

As the sun started to rise higher and higher in the sky, the temperature got hotter and hotter in the desert. It was getting impossible to bear the scorching heat of the sun. However, the Prophet (ṣ) continued to wait for his friend at the promised spot.

A few people passed by and told the Prophet (ṣ) to go into the shade or wait for his friend somewhere else. But the Prophet (ṣ) did not accept their suggestion and said to them, "I have promised my friend I will wait for him here. If he doesn't show up, he will have broken his promise."

The Prophet (ṣ) was very organized and disciplined. He didn't want to leave that place because if his friend returned and did not find him there, he would think that the Prophet (ṣ) had broken his promise.

The Prophet (ṣ) stood there under the burning sun and waited for him. Finally, his friend returned and was surprised to see how firmly the Prophet (ṣ) had kept his promise.

Keeping our promises and being trustworthy is just one of our social duties. Islamic social codes are the standards by which Muslims should try to live within a community.

REFLECTION:
Can you think of a time where you didn't keep a promise? What changes could you have made to have kept your promise?

Here are a few examples of social codes:

1. BEING CONSIDERATE

We should be considerate of others. Being considerate means always thinking about what others need, and helping them get to their goals. If you consider the needs of your brother or sister, then you will try to help them with that need. We might have heard people say "Treat others the way you want to be treated." Prophet Muḥammad (ṣ) asks Muslims to do even better than this.

The Noble Prophet (ṣ) has said:

"You should like for others that which you like for yourself."

He is saying not only should you treat others how you want to be treated, you should also like for them what you like for yourself. You should, in your heart, want for them what you would love the most for yourself. If you made a mistake, would you want your friend to forgive you? If you were having a bad day, would you want someone to come help you? How do you want people to talk to you?

2. PRACTICING AMR BIL MAʿRŪF AND NAHY ʿANIL MUNKAR

Amr bil maʿrūf and nahy ʿanil munkar are important duties that Muslims have toward their brothers and sisters in Islam. It is so important for us to advise others that these acts are considered one of the branches of religion!

In Sūrah al-ʿAṣr, Allah (swt) explains the social code for all of mankind:

> *Surely man is at a loss, except for those who have faith, and do righteous deeds, and join together in the mutual teaching of truth and of patience.*
>
> *(104:2-3)*

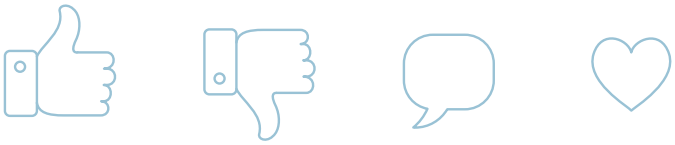
These āyāt help us understand that we will find ourselves at a loss if we do not only do what is necessary for ourselves, but also work with others to reach that goal.

Amr bil maʿrūf (recommending good) means to help other people and tell them to do good deeds. For example, if you know your friend struggles with praying and it's about to be ṣalāh time, you can remind your friend to pray. This will help you and them both become better Muslims! That's why Allah (swt) asks us to always watch out for our fellow Muslims and recommend good acts to them in a nice way. We should be careful of how we speak with others, and learn the best way to help them.

Nahy ʿanil munkar means to prevent others from doing bad deeds. For example, if you see your friend talking badly about someone else, or backbiting, you can in a very nice way, ask them to not do it. If you see your friend listening to ḥarām music, you might ask them why they are doing that and remind them that you care about them.

Your responsibility for amr bil maʿrūf and nahy ʿanil munkar is not to force others to do the right thing. It is to help them do what will make them better because you care about them. If you know that they will get very upset if you tell them what to do and they will distance themselves from you, then you don't have to do amr bil maʿrūf and nahy ʿanil munkar, but you can't encourage wrong actions either.

If someone is committing a sin and you know you can't stop them, you do the most you can, even if it means leaving the room or not looking happy. If we see someone doing something wrong on social media, we shouldn't be encouraging them by liking or favoriting their posts.



Allah (swt) says in Sūrah al-Baqarah:

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِآدَمَ فَسَجَدُوْٓا إِلَّآ إِبْلِيْسَ أَبٰى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ

And when We said to the angels, 'Prostrate before ʾĀdam,' they prostrated, but not Iblīs: he refused and acted arrogantly, and he was one of the faithless.

We know the story of Shayṭān is about him refusing to listen to Allah, even after a direct command because of his arrogance and his pride. We have to understand that when others do amr bil maʿrūf and nahy ʿanil munkar, they are doing it because they want what's best for us. If you are doing a sin or not doing what is wājib, and someone reminds you, don't let your pride make you forget that it's what Allah (swt) wants.

Activity 13.1: Review of Brotherhood/Sisterhood

Answer the questions from the lesson.

1. Islam emphasizes the importance of community, brotherhood, and unity. Find an ayah from the Qurʾān in the lesson, and write it down below mentioning the Sūrah and the ayah number.

2. What are some duties that we have toward our Muslim brothers and sisters?

3. What are amr bil maʿrūf and nahī ʿanil munkar?

4. Ayman's friend Sukainah is thinking of taking candy from another classmate without her permission. Ayman knows that will be a sin. What should she do in this situation? Is your recommendation an act of amr bil maʿrūf or nahī ʿanil munkar?

END OF 4TH GRADE:

ASSESSMENT

Grade 4 Assessment

Name:_____ Date: _____

ʿAQĀʾID

Fill in the blanks:

1. ʿAdālah is the second _____of Islam.
2. Amr bil maʿrūf means .
3. Allah (swt) sent 124,000 to guide us.
4. We have Imāms sent by Allah (swt) to guide us.
5. Al-Khāliq means
6. Allah (swt) is al-Laṭīf, which means
7. As-Samīʿ means
8. Al-Quddūs means

Write True or False. If false, correct the bolded portion of the statement.

1. Imām al-Mahdī (ʿaj) was born in the month of **Ramaḍān**.

_____

2. The birthplace of our living Imām (ʿaj) is **Karbalāʾ**.

_____

3. Qiyāmah is one of the Uṣūl ad-Dīn.

_____

_____

4. Tawḥīd is the belief **in the Day of Judgment.**

_____

5. ʿAdālah means **there is only one God**.

_____

6. Imāmah is to **believe in the 12 Imāms**.

7. ustice is to give **everyone the exact same thing**.

_____

Match column A with column B to show the correct meaning of the day.

A			B
Yawm al-Jāmʿ	●	●	The last day
Yawm al-Ḥasrah	●	●	Day of conquest
Yawm al-Ākhir	●	●	Day of gathering
Yawm al-Fatḥ	●	●	Day of regret
Al-Ākhirah	●	●	The hour

Answer the following questions

1. Differentiate between Tawḥīd and shirk.

_____

_____

_____

2. What is hidden shirk? Give one example.

_____

_____

_____

_____

3. Share a time in your life when you were alone and were facing a problem and no one was there to help you. What did you do and who did you call?

4. Why is it important for a Muslim to learn Allah's attributes and their meaning? Write up to four reasons.

5. What is the importance of the Day of Judgment? Write two points.

6. Give one example of justice and equality in your daily life.

7. Why do we need an Imām?

8. Write two titles of our Living Imām (ʿaj) with their meanings.

_____

_____

_____

9. Write two qualities of an Imām.

_____

_____

10. What event took place on the 18th of Dhul Ḥijjah? What is its importance?

_____

_____

_____

_____

_____

_____

_____

FIQH

Fill in the blanks with the following words.

muḍāf	kurr	ṭāhir	muṭlaq	kāfir

1. The amount of water which cannot make something ṭāhir is called _____ _____.
2. Tap and seawater are examples of _____ water.
3. Qalīl is less than _____.
4. Things that cannot move become _____ by sunlight.
5. A _____ is a person who does not believe in Allah.

Write True or False. If false, correct the bolded portion of the statement.

1. The Furūʿ ad-Dīn are the **Roots of Religion**.

_____

2. Ṣawm means **fasting during Ramaḍān**.

_____

3. **Tabarrī** is to love the Maʿṣūmīn and follow their teachings.

_____

4. There are **19** total rakaʿāt in our daily ṣalāh.

_____

5. Jihād is to struggle in the way of Allah.

_____

Circle the names of the things that are ʿAyn an-najis.

a. Kāfir	b. Sand	c. Dog	d. Stool
e. Cats	f. Drugs	g. Blood	h. Dust

Write the number of rakaʿāt for each ṣalāh.

Ṣalāh	Number of rakaʿāt
Fajr	_____
Ẓuhr	_____
ʿAṣr	_____
Maghrib	_____
ʿIshāʾ	_____

Answer the following questions

1. Which two animals are najis?

2. Define ʿayn an-najis.

3. How does a kāfir become ṭāhir? Explain.

4. List some of the mustaḥab actions of wuḍūʾ

5. Name two things which make your wuḍūʾ bāṭil.

6. How many rukūʿs are there in Ṣalātul Āyāt.

7. How many of your senses are involved while you are fasting? Write any two senses.

8. Why is khums important for a muʾmin? Write two points.

9. What are the two parts of khums?

10. Write any four qualities of a marjaʿ.

11. Define taqlīd and muqallid?

12. What are amr bil maʿrūf and nahy ʿanil munkar?

13. How can you practice nahy ʿanil munkar and amr bil maʿrūf in your life? Share one example for each.

14. 49. Write four ways by which you can show your love for Ahlul Bayt (ʿa).

15. What is the meaning of tawallī? What is one way of doing tawallī in your daily life?

_____

_____

_____

_____

_____

_____

HISTORY

Fill in the blanks with the following words.

Ḥajar al-Aswad	Maqām Ibrāhīm	Mīqāt	Wuqūf	Iḥrām

1. The black stone in the Kaʿbah is_____ .
2. The stone near the Kaʿbah with a footprint of Prophet Ibrāhīm (ʿa) is known as _____
3. _____ is the special cloth for pilgrims.
4. Our stay in ʿArafah is called _____ _____.
5. Pilgrims put on the Iḥrām at a place called _____.

Fill in the blanks with the following words.

Ahlul Bayt (ʿa)	prostrate	sin	clay	messenger

1. Iblīs committed a _____ by disobeying Allah.
2. Allah (swt) ordered all the creation to _____ to Prophet Ādam (ʿa).
3. Prophet Ādam (ʿa) was created from a special _____ _____.

4. Allah (swt) has taught the names of _____ to Prophet Ādam (ʿa).

5. Prophet Ādam (ʿa) had more knowledge so he was made a _____ of Allah.

Fill in the blanks.

1. _____was the king at the time of Prophet Ibrāhīm (ʿa).

2. Khalīlullāh was the title of _____ _____.

3. Allah (swt) gave Prophet Dāwūd (ʿa) the gift of _____.

4. _____ was the messenger bird of Prophet Sulaymān (ʿa).

5. Bilqīs was the Queen of _____.

6. The father of Prophet Sulaymān (ʿa) was Prophet _____(ʿa).

Write True or False. If false, correct the bolded portion of the statement.

1. **Prophet Ṣāliḥ (ʿa)** was from the tribe of Thamūd.

_____

_____

2. Allah (swt) sent His punishment **5** days after the killing of the **sheep** by Thamūd.

_____

_____

3. "Ihdinaṣ-ṣirāṭ al-mustaqīm" means **"The All-Kind, the All-Merciful."**

_____

_____

Answer the following questions.

1. What is the difference between a Rasūl and a Nabī?

2. Name the 5 Ūlul ʿAzm Prophets.

3. Define muʿjizah.

4. Write the muʿjizah of our Noble Prophet (ṣ).

5. Name 5 Prophets mentioned in the Noble Qurʾān.

6. Name the three things that Prophet Idrīs (ʿa) taught his people.

7. What lesson have you learned from the action of Prophet Ismāʿīl (ʿa)?

8. Name the four ladies of Paradise.

9. What was the role of children in the tragedy of Karbalāʾ? Write two points.

10. What lessons have we learned from the tragedy of Karbalāʾ?

11. How can you practice the lessons you have learned from the children of Karbalāʾ?

STEPS TO PERFECTION

An Islamic Curriculum For Children

The *Steps to Perfection* 4th grade curriculum strives to build upon the development of a strong Islamic foundation, which began from the kindergarten book. The ʿAqāʾid section entails a review of the the Uṣūl ad-Dīn (Roots of Religion), and then delves deeper into each of these principles. There is a strong focus on tawhīd, which is explored through the lens of the proof of fiṭrah. The Fiqh unit consists of relevant topics, with integrated activities, to make the concepts more interactive, tangible, and practical for students. The History section focuses on some of our greatest role models, our Prophets, by taking students through their stories and exploring the commonalities between the messages of all the Prophets. The Akhlāq section has been made aesthetically-pleasing through colorful illustrations, aḥādīth, and āyāt from the Qurʾān that delve into topics such as having proper etiquette and good manners toward others.

SABA

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